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**KUAIWA HEN,  
TWENTY-FIVE EXERCISES**

**IN THE**

**YEDO COLLOQUIAL,  
FOR THE USE OF STUDENTS.**

**WITH NOTES.**



**ERNEST SATOW.**  
**JAPANESE SECRETARY TO H. M. LEGATION IN JAPAN.**

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**PART II. NOTES.**

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# ERRATA.

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PAGE	34,	l. 21.	For <i>momo</i> read <i>mono</i> .
„	36,	l. 21.	Insert comma after <i>na</i> .
„	63,	l. 19.	For [just] read just.
„	96,	last line.	„ <i>goza</i> read <i>gozai</i> .
„	99,	last line but one.	For <i>uo</i> read <i>no</i> .
„	108,	l. 25.	For <i>lt.</i> read <i>it</i> .
„	130,	l. 21.	„ become read became.
„	135,	l. 16.	„ <i>sa</i> „ <i>sô</i> .
„	136,	l. 26.	„ <i>kichira</i> „ <i>kochira</i> .
„	136,	l. 27.	„ <i>masha</i> „ <i>mashô</i> .
„	139,	l. 18.	„ <i>fixen</i> „ <i>fixed</i> .
„	141,	l. 20.	„ <i>After</i> „ <i>What</i> .
„	143,	l. 9.	„ <i>sashi-hité</i> „ <i>sashihiitê</i> .
„	154,	l. 28.	„ <i>asoka</i> „ <i>asoko</i> .
„	172,	l. 21.	„ <i>kure</i> „ <i>kuru</i> .

The errata not included in this list may be corrected by referring to Vol. I. or to the Japanese Text.





# NOTES.

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## EXERCISE I.

- 1.—**Kino.** Yesterday. Probably a contraction of *saki no hi*, the previous day. Syn. *sakujitsu* (c).\*

**Kimashita.** Came. Past Indicative of *kimasu*, polite form of the irregular verb *kuru*, to come, formed by adding the old verb *masu*, to be, to the root *ki*. Vide paradigms of *masu* and *kuru*.

The polite forms in *masu* are used for the first person and third persons, when the first and third persons are the equal or inferior of the person addressed. But for the second and third persons, when they are the superior or equal of the speaker, the former is discarded in favour of another verb, or the same verb is used preceded by *o* and followed by *nasaru*. For instance *kimasu* would be used for the first and third persons of both numbers, in the first two cases above mentioned, while *oidé nasaru*, or *irassharu* and their corresponding forms in *masu* would be employed

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(c) Denotes that the word is of Chinese origin,

in the last two. In addressing a person slightly one's inferior the pronoun *omaë* may be introduced before the sentence *kinô kimashita* (and so in others) the first time the individual is addressed, but it may be omitted in all other cases except where it is emphatic in English. Generally speaking, it may be said that the Japanese language abhors the use of pronouns.

- 2.—**Kita.**—Came. Past Indicative of the verb *kuru*; used familiarly.
- 3.—**Ashita.** Tomorrow. The proper meaning of this word is morning, and educated persons use *asu* instead, as in *asu no asa*, tomorrow morning; syn. *miôchô* (c). The syn. of *ashita* in the sense of tomorrow is *miônichi* (c). **Iko**, will go. Future of *yuku*, pronounced *iku* in Yedo. **To.** Equivalent to the English conjunction, that. Strictly speaking, it is a particle denoting that the word or phrase preceding it is the object of thought or speech. **Omo.** Written *omofu*. To think. Vide paradigm. The literal meaning of the whole sentence is [I] think that [I] shall go tomorrow.
- 5.—**Ka.** A dubitative particle. At the end of a sentence it has the force of the note of interrogation. It here signifies that the speaker is not sure whether he will go or not. Lity. [I] think shall [I] go?
- 5.—**Mo.** Yet, already, now, and when a negative follows it, any longer. Examples; *mô jiuni ji des' ka*, is it already twelve o'clock? *mô kimashita*, he is here now (after one has been waiting); *mô gozaimasen*, there are no longer=there are no more; *mô tamaranai*, I can't

stand it any longer ; *mô yoroshii*, now it is well, I am satisfied, that will do.

**Sukoshi.** A little. Root of an adjective used as an adverb ; qualifies *nochi*.

**Nochi ni.** Afterwards. *Nochi* was originally a substantive signifying back, behind. *Ni*, locative particle, denotes the point at which, not only in space but also in time.

**O ide nasai.** Come. **O** is a particle prefixed to (a) substantives, (b) roots of verbs and (c) adjectives in order to show respect 1°, for the person addressed, and 2°, to the person spoken of ; hence it has been called 'an honorific' (*tattomi-kotoba*). Ex. 1° (a) *ototsan*, papa (contr. of *o toto san*), *okkasan*, mama (contr. of *o kaka san*), *o ani san*, elder brother, *o ané san* elder sister, used in addressing one's own relatives. *O m'ma dé irasshita ka*, did you come on your horse ? *O taku wa doko dé gozaimasu*, where is your house ? *Soré wa rippa no o tokei dé gozaimasu*, that is a splendid watch of yours. *Yohodo o sei ga takô gozaimasu*, you are very tall. *O mi ashi*, your feet. (In this phrase an additional honorific *mi* is inserted, but *o ashi* is equally correct.) (b) *Saké wo shitotsu o agari nasai*, take a glass of wine. *Mô o kaëri dé gozaimasu ka*, are you going already ? (to a guest). (c) *O atsû gozaimasu*, it is hot. *O hayô gozaimasu*, it is early. 2°. *O kami*, the superior, used of the sovereign or government by the people, or of a master by his servant. **O** is also prefixed to certain articles in daily use and common objects of reverence, especially

by women and by the lower classes generally, as *o cha* tea ; *o hiya*, cold water ; *o komé*, rice ; *o tentô sama*, the sun ; *o tsuki sama*, the moon ; *o tera*, a Buddhist temple or monastery. [If a visitor calls, the host offers him *o cha*, but orders the servant to make *cha* ; if he said *o cha* it would imply that his visitor was of such exalted rank that he himself and his servant were almost on a level.]

**On** is a more stiff and formal variation of *o*, and is seldom used. *O* is seldom prefixed to words of Chinese origin, except such as have become quite naturalized, as *cha*, tea ; *zen*, the small table off which Japanese take their meals ; *saji*, a spoon ; *bon*, a tray ; a few words may take either *o* or its Chinese equivalent *go*, for an example of which see Exer. XVIII, Nos. 61 and 63. **Go**, which is prefixed to most words derived from the Chinese, means originally to drive, to rule, and hence imperial, as in the compounds *goyô*, imperial business, and *gosho*, imperial place, *i. e.* Palace. In its secondary use it might be translated 'noble' or 'august,' as in the expression *Owari sama no go kerai*, a retainer of the Prince of Owari, *anata no go shinrui* your relations, *go sompu*, your father, *go shatei*, your younger brother, *go shisoku*, your son, etc. In the last three examples it takes the place of a possessive pronoun, just as *o* does. In the phrases, *go sôdan môshitai koto ga gozaimasu*, I wish to consult you about something ; *go shi wo sashiagemashô ka*, may I offer you some wine ; *senjitsu go burei môshiagemashita*, I was rude to you the other day, the relation is indirect, and *go* might be regarded as equivalent to 'to

you.' In the word *gozen*, rice or food, the *go* is used out of respect to the foot, and may be used therefore in speaking of the rice one eats, as well as of that eaten by others. It is important to bear in mind that these honorifics are not to be used in speaking of oneself or of any person or thing connected with oneself. Hoffman, p. 75.

**Ide** is the root of *ideru* (old form *idzuru*), the same as *deru*, to proceed forth from. Most roots of verbs are treated as abstract nouns, with certain exceptions, such as *yoroi*, armour, from *yorô*, to arm oneself; *sabi*, rust, from *sabiru*, to rust; *arashi*, storm, from *arasu*, to throw into disorder; *misé*, a shop, from *miseru*, to show; *tôri*, a street, from *tôru*, to pass along; *koyashi*, manure, from *koyasu*, to manure; *hasami*, scissors, from *hasamu*, to catch between; *chiri*, dust, from *chiru*, to scatter (i. v.); *ami*, a net, from *amu*, to net; *tachi*, a sabre, from *tatsu*, to divide by cutting; *kagami*, a mirror, from *kagé*, shadow, reflection, and *miru*, to see.

**Nasai** (vide paradigm) is *nasaré*, imperative of *nasaru*, to do, pronounced quickly. *Nasaru* is an auxiliary verb used in speaking of actions to be performed by one's equals or superiors, never of one's own actions. *O idé nasaru* is the honorific verb which signifies variously, to go, to come, to be, to live at.

6.—**Ano**. That. Pronominal adjective.

**Onna**.—Woman. Contrn. of the old word *omina*. *Ano onna* is sometimes used the equivalent of 'she,' where the pronoun would be emphatic in English. Be careful to pronounce both *n*.

**Wa.** A particle emphasizing and separating from the rest of the sentence the important idea ; it may be explained by 'with regard to,' as far as.....is concerned.' The phrase *mieru koto wa mieru* is a good example ; meaning, 'as far as being visible is concerned, it [the object] can be seen.' *Wa* is *not* the sign of the nom. case. Cf. Hoffmann, p. 60. Aston, § 7.

- 8.—**Mairimasho**, shall go, fut. of *mairimasu*, polite form of *mairu*, to go, to come. Root, *mairi* ; Neg. base, *maira* ; Conditional Base, *maire*. Conjugated exactly like *nasaru*.
- 9.—**Dozo**. May be translated pray ! or, as in this sentence, very much, earnestly. It is compound of *dô*, how, in what manner and *zo*, a dubitative particle. *Nanitozo* is its synonym in the written language, and is sometimes used in colloquial by refined speakers. *Dôka* is a colloquial synonym, but considered slightly familiar.  
**Tai** is an adjectival termn. expressing desirability. It corresponds to our word want, or the phrase I should like to, before a verb. *Ikitai*, I want to go, you want to go, he wants to go, etc., acc. to the context.
- 11.—**Itsu**. When ; that is, 'when' interrogative. 'When,' relative, is expressed by *toki* (lit. time) placed after the verb, and 'whenever' by *tambi ni*.
- 12.—**Ototoi**. The day before yesterday, corruption of the old Japanese *ochi-tsu-hi*, the distant day. Syn. *issaku-jitsu* (c).
- 13.—**Kio**. To-day. Written *ke-fu*. Is prob. a corruption of *ko-hi*, 'this day.' Syn. *konnichi* (c).

**Kara.** From. Originally a substantive ; the old expression being *kara ni*.

**Mikka.** Three days. From *mitsu*, three and *ka*, an archaic word for day.

**Me.** Is used in forming the ordinal numbers. *Samban*, for example means No. 3 ; *samban mé*, means the third No.; so *mikka* meaning three days, *mikka mé* means the third day. The numeral varies according to the category under which the noun comes ; cf. Aston, § 26. The 'fourth volume' of a book would be *shisatsu mé*; the second shelf from the top, would be *uyé kara futatsu mé no tana*; the sixth person from the end of the row, would be *haji kara rokunin mé no hito*. The ordinals formed by prefixing *dai* to the Chinese numerals are less common, cf. Aston, § 27. *Niban no funé* should be *niban mé no funé*.

**Ni.** On, at, in, by, to, into.

**Kaero.**—Will return, fut. of *kaëru*, conjugated exactly like *nasaru*. *Kaëru* cannot be used for 'to come or go back a second time,' it means 'to return to the place to which one belongs.'

- 14.—**Tabun** (c). Probably. Is also used in its etymological sense, the greater part.

**D'aro** for *dé arô*. *Dé* is a compound of *ni* the locative particle and *té* the modal. Used together with *aru*, or any other verb meaning to be, as *arimasu*, *gozarimasu*, *o idé nasaru*, *irassharu*, *arassharu*, etc., it has the force of the copula (is) in English. It also denotes either the

place at which, the manner in which, or the means by which an action is performed. Cf. Aston, § 11.

PARADIGM OF THE VERB *Aru* TO BE

Participle.....	<i>Atté (Ari-te)</i> .....	Being.
Indicative Past.....	<i>Atta (Ari-ta)</i> .....	There was.
Conditional Past	{ <i>Attara</i> ..... { <i>Atta nara</i> .....	{ If or when, there was.
Probable Pass.....	<i>Attarô</i> .....	{ There probably was.
Concessive Past	{ <i>Attaredo</i> ..... { <i>Atta keredo</i> .....	{ Though there was.
Frequentative.....	<i>Attari</i> .....	Being.
<hr/>		
Negative Base.....	<i>Ara</i> .....	
<hr/>		
Future.....	<i>Arô (Ara-u)</i> .....	There will be.
<hr/>		
Indicative Pres.....	<i>Aru</i> -.....	There is.
<hr/>		
Negative Future ...	<i>Arumai</i> .....	{ There will not be.
<hr/>		
Conditional Base....	<i>Are</i> -.....	
<hr/>		
Conditional Pres. ...	<i>Are-ba</i> .....	If there is.
<hr/>		
Concessive Pres	{ <i>Are-do</i> ..... { <i>Aru keredo</i> .....	{ Though there is.
Imperative .....	<i>Are</i> (seldom used except in such phrases as <i>nani wa to mo aré</i> , and even in that case it seems probable that <i>to mo aré</i> is for <i>are demo</i> .)	



The negative forms of *aru* are not used in the colloquial, except the future. For them are substituted the different forms of the Adjective *nai*, not, including the future, which is used concurrently with *arumai*.

CONJUGATION OF *Nai* USED AS A VERB.

Present.....	<i>Nai</i> or <i>Nashi</i> ( <small>less common</small> )	There is not.
Past.....	<i>Nakatta</i> .	There was not.
Prob. Past.....	<i>Nakattarô</i> .....	{ There probably was not.
Condition. Pres..	<i>Nakereba</i> or <i>Nakeria</i>	If there is not.
Condition. Past...	<i>Nakattara</i> .....	If there were not.
Neg. Participle...	<i>Nakuté</i> .....	{ Not being (or, without.
Future.....	<i>Nakarô</i> .....	There will not be.
Imperative.....	<i>Nakaré</i> ( <small>not used in colloquial</small> )....	Be not.
Frequentative.....	<i>Nakattari</i> .....	Not being.

*Kaëru dé arô* is probably an ellipsis for *kaëru mono dé arô*, will be an individual who returns. The phrase in *d'arô* is seldom used except for the third person.

- 15.—**Sugu ni.** Immediately. *Sugu* is an adj. root=straight, and *ni* added makes an adverb of it.

**Motte.** Participle of *motsu*, to take, to hold in the hand, to be possessed of, to have, to have about one.

- 16.—Lit. going, taking come.

- 17.—Lity. taking return.

- 18.—**Uchi.** Subst. Inside, house, home.

**E.** To, towards. Prob. originally a noun, signifying the direction in which, as in *yukué*, the direction in which .....has gone, where.....has gone to. *Yukué wa shiran,'*

do not know what has become of [it]. The particle *ni*, as in the case of *kara*, has gradually been disused.

- 19.—**Senkoku.** A short time ago, a few hours ago, an hour or two ago. Compounded of *sen* (c), preceding and *koku* (c), a division of time equal to one-eighth of an hour.

**Shito.** A person, whether male or female. *Shito* is written *hito* and is so pronounced in some parts of Japan, as Tosa, for instance, where the accent is on *hi*; in Yedo the accent is on *to*.

**Ga.** There is no doubt that the particle *ga* had originally the force of a possessive particle, just like the modern *no*, and in fact it so occurs in the written language very frequently, though in certain cases we find it placed after the noun which in English we should consider the nominative of the sentence. It is thus used in the spoken language when we wish to single out one object from amongst others, and to predicate anything of it, e. g. *koré ga ii*, *this* is good, whereas when we say *koré wa ii*, we single out for predication one quality of many which may belong to the object, the difference being implied in English by laying the stress on the word good. In the sentence *shito ga kita* we predicate 'came' of a particular object, namely 'a visitor,' 'a person.' The example is not very good, but take the phrase *tonari no obásan ga kita*, 'the old woman from next door has come,' the emphasis being on the words old woman from next door. On the other hand, suppose that we have been waiting for her to come, her arrival would be announced in the sentence, *tonari no obásan wa kimashita*. Suppose again

that we wish to say that she is an ugly old woman, without referring to other individuals of her class, we shall be predicating of her one in particular of her qualities, and we say, *tonari no obâsan wa kawo no warui shito da*. But if we wish to point out that she in particular is ugly above all other old women of whom we may have been speaking, we say, *tonari no obâsan ga kawo no warui shito da*. In asking a question, also, if the stress lies upon the predicate, then the subject is followed by *wa*. Does this please you? *Koré wa o ki ni irimasu ka*; but if the question were, does *this* please you? *ga* would replace *wa*. *Satô wa o suki des' ka*, do you like sugar? *Satô wa daisuki des'*, I like sugar *very much*. *Kono satô ga besshitê suki des'*, I like *this sugar* very much. *Makiyé-mono wa arimasu ka*, have you lacquer-ware? *Makiyé-mono wa arimasu*, yes, I *have* lacquer. *Makiyé-mono ga arimasu*, I have *lacquer*. Cf. Hoffmann, p. 64. There is another use of *ga* which it is important to notice. If the phrase *kawo no warui* were a predicate instead of being an attribute, we should have *ga* instead of *no*. Thus *ano otoko wa atama ga ôkii*, that man is big headed; *atama no ôkii otoko*, a big-headed man, There are a large number of English adjectives which can only be translated by such phrases, such as tall, *sei no takai*, hasty, *ki no mijikai*, longlegged, *ashi no nagai*, light complexioned, *iro no shiroi*, round faced, *kawo no marui*. *Ga* is also used as a conjunction, sometimes meaning 'but,' and sometimes 'as,' 'since.' It seldom, if ever occurs in the Yedo colloquial as a sign of the possessive

- 20.—**Lity.** The an-hour-or-two-back came person. By comparing this sentence with the preceding, the way in which the Japanese makes up for the want of relatives is easily perceived. Cf. Aston, § 22.
- 23.—**Mairaremai**, neg. fut. of *mairareru*, can come, is the potential of *mairu*, to come, formed by adding *areru* to the present tense minus the final *u*. The form in *areru* is also used as a passive, v. Aston, § 73, and Hoffmann, p. 244, and further as a polite form, v. Hoffmann, p. 245. *Korareru*, from *kuru*, to come, is slightly irregular; and *kirareru* is used by the country people, whence the ambiguity of the phrase, *oira no aniki kesagaké ni kirareta*, which means 'my elder brother came early this morning,' but sounds like 'my elder brother was cut down from his shoulder in a slanting direction.' Conjugated like *kureru*, vide paradigm.
- 25.—**Asatte**, the day after to-morrow, contr. of *asu satté*, to-morrow having gone, syn. *miôgonichi*. *Shiasatté*, contr. of *saki* (= *shi*) *asatté*, means next day but one after to-morrow, and *yanoasatté* (seldom used) contrn. of *iya-no-asatté*, the next day but two after to-morrow.
- 27.—**Sakiototoi**, the next day but one before yesterday; syn. *issakusakujitsu* (c).
- 39.—**Ja**, quick pronunciation of *dé wa*, spelt *chi* (with the *nigori*) and *ya*. The *wa* emphasizes the *ikô*, or points it out as the object concerning which the question is agitated. Lit. It is not that we shall go; *dé* pointing out the manner of existence, namely, going.

- 40.—**Shimau**, to finish, conjugated like *omô*; lity. finished by not going. *Ikazu ni*, neg. participle of *iku*, to go.

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## EXERCISE II.

- 1.—**Katta**. bought; indic. past of *kau* (*kafu*, but pronounced something like the English *cow*). Root *kai*; Neg. Base, *kawa*; Cond. Base, *kaë*. Instead of the verb *kau*, *toru*, to take, is generally used by Japanese of the higher classes. The Neg. Indic. Past *kawanakatta*, represents 'did not buy'; 'have not bought,' would be *kawanai* and so with other verbs. *Kinô katta*, is translated here by 'I bought yesterday,' but any other pronoun might be substituted for the first. As Mr. Aston observes on p. 21 of his Grammar of the Written Language, 'To the mind of a Japanese there is only one person, the third'; we might even go further, and consider all verbs as impersonal.
- 4.—**Kaimono**, means properly, 'a thing bought,' as *uri-mono* means 'a thing to be sold,' 'an article for sale'; it is here used in the abstract sense of 'making purchases'; compound of *kai*, the root of *kau*, and *mono*, a thing.
- 5.—**Hon** (e), a book. The auxiliary numeral (cf. Aston, § 26) of books is *bu* for a whole work, and *satsu* for single volumes; one vol. is *issatsu*, the others are formed regularly with the Chinese numerals and *satsu*.  
**Wo**, when following a noun and succeeded immediately by a verb, or by an adverb, or adverbial clause and a verb, is equivalent to the objective case; though in many cases the word which would be in the objective

case in English is followed by *wa* in Japanese ; as *ano shito wa dai-kirai da*, I hate that person intensely. By some native grammarians *wo* is considered the equivalent of *ni*, which would bear out the view that all verbs are impersonal.

**Kai ni.** *Ni* following the root of a verb, means with the object of, in order to.

6.—**Nani.** What ; interrogative pronoun.

7.—**Yasui** ; cheap.

Root .....	<i>Yasu</i> .....
Attributive Form	<i>Yasu-i</i> ..... cheap.
Verbal Form.....	<i>Yasu-i</i> ..... is cheap.
Adverb.....	<i>Yasû</i> (for <i>yasu-u</i> ) or <i>yasuku</i> . cheaply.
Abstract noun ....	<i>Yasui koto</i> . (The regular form would be <i>yasusa</i> , but it is not used colloquially in the case of the root <i>yasu</i> . Cf. Aston, § 36).

The verbal form of *yasu* and of other adjectival roots may be conjugated like *nai*, q. v. Instead of the familiar verbal form and its inflections the adverb with *arimasu* or *gozarimasu* may be used for the sake of politeness.

**Kara** ; because.

9.—**No** ; generic particle, used as the sign of the possessive case. **Mise** ; shop. **Doko** ; what place ; *doko é*, where to ; *doko kara*, where from ; *doko no*, where from, in the sense of 'belonging to what place.' **Gozaimasu** ; is. Shorter way of pronouncing *gozarimasu*, polite form of a verb *gozaru*, used for *aru* in addressing equals or superiors.

*Gozaru* (which is seldom used) is compounded of the honorific *go*, *za* (c), seat and *aru*, to be. It means therefore 'august seat is,' or 'you are,' and is sometimes employed in the sense of 'to go' and 'to be seated.' Gradually it has come to be substituted for *arimasu*, which is considered less courteous and even rude (*zonzai*).

- 10.—**Kawarake machi** and **Ta machi** are the names of two streets in Yedo. **Machi** properly means a locality inhabited by the trading and artizan classes as distinguished from *mura*, a district occupied by an agricultural population. It cannot be translated by town, except in the case of a town inhabited by those two classes; and there is no exact equivalent for 'town' in Japanese. *Tokai* (c) or *daitokai* (c) is used for capital cities, and *jōka* (c) for towns surrounding a daimiō's castle; under the new régime *fuka* (c) would be used for cities which are the seat of a *fu* government, and *kenka* (c) for the capital town of a collectorate. *Machi* and its Chinese equivalent *chō* are used in forming the names of streets, and *chō* is also numeral of the wards into which they are divided, as *itchōmé*, *nichōmé*, first ward, second ward, etc.

**Ikken**; one house. *Ken* is the auxiliary numeral of houses and shops. (Cf. Aston, § 26). **Mo**, also, even.

- 11.—**Dashita**, opened; lity. set forth. Past Indic. of *dasu*, to put forth, to let out, to take out, to pay; from the same root as *deru*, to issue forth; the causative of *dasu* is *dasaseru*, meaning to cause to let out, to cause to pay, etc. (Cf. Aston, § 71, and Written Language, pp. 39, 40).

- 12.—**Dashite iru**, keeps, lity. is setting forth. The participle with *iru*, to be, is either a continuative present or a past according to the context ; here it is the former, but in *kité iru* (has come) it is past. **Oru**, a verb of the first conjugation, is synonymous with *iru* ; root, *ori* ; Neg. Base, *ora* ; Cond. Base, *ore*. *Iru* and *oru*, when not preceded by a participle, are used of animate beings ; *aru* of inanimate objects ; but when preceded by the participle both *iru* and *oru* may be used of any object, animate or inanimate. *Aru* with a participle of a transitive verb has the force of a perfect passive, or of the perfect passive participle with 'is' ; ex. *kitté oru*, is cutting, a continuative present ; but *kitté aru*, is cut or has been cut.
- 14.—**Kinjo** (c), neighbourhood, compd. of *kin*, near, and *sho*, place.  
**Gofukuya**, silk-goods shop. *Go* (c) (*Wu* in modern Chinese) was the name of a Chinese state whence the art of weaving is said to have been introduced in A. D. 301, the 37th year of Ôjin Tennô ; *fuku* (c), clothing ; *ya*, an archaic word for house, now used in forming the names of shops and of trades.
- 16.—**Urenai**, Neg. Indic. Pres. of *ureru*, an intransitive form of *uru*, to sell, used as a potential. (Vide Aston, § 72, and Written Language, p. 39.) It differs from the form in *areru* much as 'can' differs from 'may.' Verbs of the 2nd conjugation are incapable of this form.
- 20.—**Kudasai** ; for *kudasaré*, imperative of *kudasaru*, to cause to come down, to give from a superior to an inferior, also



much used as a polite auxiliary verb—to condescend to do. *Kudasaru* is prob. erroneously used for *kudasareru*, the potential, used in an honorific sense, of *kudasu*, to hand down. Conjugated like *nasaru*. The second *a* of the participle and analogous forms is often elided, and *kudas'ttē*, *kudas'tta* are used as well as *kudasattē*, *kudasatta*. The word *it* is placed in brackets in this and the following sentences to show that no equivalent is required in the Japanese.

- 21.—**Senjitsu** (c), some days ago. From *sen*, previous, and *jitsu*, day; on a previous day.

**Kureta**. Indic. past of *kureru*, to give, used also as an auxiliary verb in the same way as *kudasaru*, than which it is more familiar.

- 22.—**Watakushi**, I. The actual meaning of this word comes near to self-interest, or interestedness. *Watakushi ni* is frequently used among the educated in the sense of 'for one's own private advantage,' 'surreptitiously.'

**Wakete**, fr. *wakeru*, to divide, to share with. Conjugated like *kureru*.

- 23.—**Kudasaran**.' The form in *n'* or *nu* is used chiefly by the better classes, that in *nai* chiefly by the common people.

- 24.—**Yudzutte**, fr. *yudzuru*, to yield up, hence to part with in the sense of 'to sell.' *Yudzuru* is an euphemism for *uru*. **Agemasho**, fut. of the polite form of *ageru* to raise up, give (to a superior or equal),

used as a polite auxiliary verb ; it is the correlative of *kudasaru*.

- 25.—**Sono**.—That ; pronominal adjective. Points out an object close by. Cf. Aston, § 18. **O mise**, please show ; short for *o misé nasai*. *Miseru* is a transitive verb from the same root as *miru*, to see ; the causative of *miru* would be *misaseru*.
- 26.—**Da**. Is. Compounded of *dé*, and *a* the initial of *aru*. After interrogatives like *ikura*, *doko*, etc. the particle *ka* is nearly always omitted from the end of the sentence.
- 27.—**Totemo**, with a negative verb means not all, by no means. In this sentence the use of *wa* as an emphatic particle is well seen.
- 29.—**Osoroshii**, fearful ; from the same root as *osoreru*, to fear. Cf. Hoffmann, p. 119, § 12. One would expect the adv. from this root to be used here, as in the corresponding English sentence, but Japanese grammar does not require it. **Mon'** for *mono*, thing, article.
- 31.—**Iya**, means No, but as it is the contradiction of a negation, it is best translated here by the affirmative. **Tohomonai**, bewildering, unconscionable, out of all reason. Comp. of *tohô*, the direction of the road. as used in *tohô ni kureru*, to be in the dark about the road or course to be pursued, to be perplexed what to do, bewildered ; *mo*, even, and *nai*, the adjective non-existent, not ; hence, that by which one becomes bewildered, bewildering, outrageous. *It* is sometimes written with two Chin. char. meaning 'ten sides,' but this is incorrect.
- 32.—**Makeru**, to be defeated, to lose, to give way, to abate

a price. Lity. A little even do [you] not-come-down. Note the use of the Indic. Pres. to express volition, where from analogy one might be misled to expect the future.

- 33.—**Iye**, no. Not quite so emphatic as *iya*. *Kakené*, probably from *kake*, root of *kakeru*, used in the sense of 'to put on' and *né*, price; hence, a price greater than the real value. **Moshi-ageru**, to say, tell, used in speaking to a superior or equal; comp. of *môshi*, root of *môsu*, to tell (to a superior or equal), and *ageru*, to raise.
- 34.—**Narutake**, as far as possible; comp. of *naru*, to become, to be possible, and *také*, length, connected with the word *taka*, quantity; hence, meaning, 'the possible quantity'; *ni*, which would be required to make the expression adverbial, has probably been dropped. **Hataraku** is conjugated like *iku*, with the exception of the participle and cognate forms, acc. to the rule given in Aston, § 45.
- 35.—**Motto**, still more. Used also in forming the comparative of adjectives and adverbs.
- 36.—**Makarimasen**, Neg. Indic. Present of polite form of *makaru*, to be able to abate, irregularly formed potential of *makeru*.
- 37.—**Nanda**, for *nani da*, lit. what is it, prob. elliptical for 'what is it you say?' Often used in a tone of reprimand. **Bakarashii**, foolish, absurd, idiotic. A deriv. adj. from *baka*, fool, (cf. Hoffmann, p. 125, § 18). The word *baka* is the most offensive in the Japanese language, and conveys almost the force of 'beast' and 'coward.'

**Koto**, thing, in the abstract sense. **Itte** is the regularly formed participle of the verb *iu*, to say, conjugated like *kau*; *inté* is the form used in the western part of Japan.

- 38.—**Makoto**, truth, comp. of *ma*, true, real, exact, and *koto*, archaic for *kotoba*, word; *makoto ni*, in truth.
- 39.—**Sonnara**, in that case; contrn. of *soré nara*, if that is it. **Kondo** (c), this time, also a short time either before or after the present; here used in the sense of 'next time,' which the speaker hopes will be soon. **Negai**, root of *negau*, to petition, used in its verbal sense. **Mosu**, to say, here used as an auxiliary verb, to do, in speaking to equals or superiors of an action performed by oneself, the correlative of *nasaru*.
- 40.—**Kamben** (c), consideration, forbearance. A Chinese noun followed by *suru*, to do, becomes a verb; *kamben suru* means to have consideration for; hence, to pardon an offence, to abate of one's due; hence to take less or give more. **Shite** is the participle of *suru*.
- 41.—**Kibaru**, to be generous, lavish; comp. of *ki* (c), spirit, mind, and *haru*, to spread out, extend, develope. Lity. yet (4) a little (5) being lavish (3) to buy (2) please (1); i. e. be more generous with your money.
- 42.—**Sonna**, contrn. of *soré*, that, and *na* of *naru*, to be; being that sort of, such. **Itcha**, contrn. of *itté wa*, the participle followed by the emphatic participle *wa*. The difference between *itté wa* and *ieba*, followed by an assertion of a consequence, is that in the first case, the cause is assumed to have come into existence, while in

- the second, it may or may not yet exist. The sentence is lity. you having said such an excessive price, I am afflicted ; it might also be rendered, if you say, etc. which has the look of a hypothesis, but is not really one.
- 43.—**Negitcha.** for *negitté wa*. *Négiru* is composed of *né*, price and *kiru*, to cut. **Ikemassen**, lit. cannot go, will not do ; neg. potential pres. of *iku*, to go. Lit. You having cut down the price, it won't do.
- 44.—**Nas'tcha**, for *nas'tté wa* ; here the assumption is made that the purchaser has given a little more, which is not the fact. You having given a little more, how would that be ? The conditional past, *nas'ttara*, if you were to, might be used instead. **Ikaga**, a less familiar word than *dô*, which has the meaning.
- 45.—Lity. Yet a little if you were to abate, how is it (for *d'arô*, would it be) ; *maketé wa* might be used for *make-tara*.

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### EXERCISE III.

- 1.—**Mada**, still, yet, followed by a negative means not yet.  
Ex : *mada konai ka*, has he not yet come ; *mada dékinai ka*, is it not finished, or ready ; *mada ka*, not yet, or still here ?
- 2.—**Tanomitai**, desid. adj. from *tanomu*, to rely on ; to ask a person to do something for one, *shito ni koto wo tanomu* ; to engage, to employ. Root, *tanomi* ; Neg. Base, *tanoma* ; Condit. Base, *tanome*.
- 4.—**Miatari**, root of the verb *mi-ataru*, to light upon, to hit upon, find ; compd. of *miru*, to see and *ataru*, to hit

**Shidai**, as soon as. *Shidai* is short for *shidai ni*, in [the] order, which would be grammatically more correct. The generic particle *no* may be supposed to be omitted after *miatari*, and the sent. means, in [the] order of [my] lighting upon [a teacher] i.e. when the order of events comes round to that. *Shidai ni* is commonly used in the sense of 'gradually.' The Japanese say, *Onna no kokoro wa kané shidai*, [a] woman's heart [is] according to [the] money you offer her, a mere question of money. **Tsurete**, from *tsureru*, to accompany, to bring along with oneself.

- 5.—**Shito-tsuki**, one month ; cf. Aston, § 100. This word is written *hito* in Japanese, but pronounced *shito*, the accent falling on the *to*. Instead of *shito-tsuki* we may say *ik-ka-getsu*, etc. using the Chin. numerals, *ka*, the auxiliary numeral, and *getsu*, Chin. for *tsuki*. **Sharei** (c), salary, from Chin. *sha*, thanks, and *rei*, politeness. (*Rei* alone is often used in the senses of civility, thanks, return for a present, visit, favour, or service received.) It is more courteous than *kiu-riô* or *kiu-kin*, wages. *Geppô* is the monthly fee paid to teachers by their boarders ; *shagi*, that paid by day-scholars ; *gekkiu*, monthly salary of officials. **Yattara** ; Condit. Past of *yaru*, to send, give. **Yokaro**, *yoku*—*arô*.
- 6.—**Ma**, abbrevn. of *madzu*, first, in the meantime, without going further into the matter, well. **Jiubun** (c) ; ten parts, i.e. sufficient. Lity. Well, at—*riô* [it] (the satary) will be sufficient.

- 7.—Observe that the intention to do is expressed by the Indic. Pres.
- 8.—**Nihon**, Japan ; a more elegant pronunciation than *Nippon*.
- 9.—**Nan'**, what, how many ? Abbrevn. of *nani*. **Nen** (c), year. **Bakari**, only, about, not more than ; it is another form of *hakari*, root of *hakaru*, to weigh or measure, ascertain quantity. **Keiko** (c), study ; taken from the first line of the *Sho kiô* (Shoo King); means 'examining into antiquity.' *Keiko suru*, to do study, to study. *Keiko shité o idé nasaru* does not here mean to be actually studying, but to exist after having studied. In Engl. it would be allowable to say "how many years are you studying ?" &c.
- 12.—**Do iu**, what sort of, what, lity. how call. The Indic. Present used as an attribute may have an active or passive meaning according to circumstances ; e.g., *fusoku wo iu shito*, a person who says 'not enough', a discontented person ; but *Kichi to iu mono*, an individual called Kichi. **Gozaimasho** ; the future by itself nearly always has an idea of uncertainty contained in it, except when the speaker uses it of himself.
- 13.—**Jibiki**, a dictionary of Chin. characters, in which the arrangement is according to the radicals. *Jisho* is syn. A dictionary arranged according to the syllabary is *iroha-biki*. *Ji*, character, *hiku*, to pull, to quote, to look up a passage or word. **Toru**, to take, to hand.
- 14.—**Yei-go**, (c) English words. **Wa-yaku**, (c) Japanese translation. *Yeiwa-taiyaku* may also be used.

- 15.—**Bum-po-sho**, (c) grammar, lity. composition-laws-book. **Nakute**, not being, equivt. to *nai yuyé ni*, 'because there is not'; often means 'without.' **Fu-ji-yu** (c), inconvenient. Properly a substantive. When used as attributes Chinese vocables take *na* (for *naru*, to be) immediately after them.
- 16.—**Lity**. In studying, what-sort-of fashion in if [one] began [it] will-be-good (would it be good)?
- 17.—**Lity**. As-to commencement, what study if [one] did [it] will-be-good (would it be good)?
- 18.—**Lity**. Well *katakana* and *hiragana* study's foundation are.
- 19.—**Dai-ichi** (c); *dai*, in rank, *ichi*, one; first in order.
- 21.—**Zun-zun to**, adv. quickly, fluently; an onomatopœia. *To*, the particle of quotation, is often suffixed to single or reduplicated roots to form adverbs. **Yomeru**, potential form of *yomu*, to read, generally in the sense of to read aloud; to read to one's self is *miru*, lity. to see. **Kurai**, (vide Hepburn) here means quantity or extent (of knowledge). **Naru**, following *ni* or *ni wa* or *to*, or the adv. form of an adj. means 'to become.' When following *wa*, or a noun in the position of subject, it means 'to be possible,' 'will do'; more often used in the negative sense, 'is impossible,' 'won't do.' **Kanji**, (c), Chinese characters. **Oboe nasaru**, the Indic. Pres. of the verb as a noun (cf. Aston, § 64). **Zonjimasu**, polite form of *zonjiru* or *zonzuru*, to think or know; compd. of *zon* (c), to preserve, and *suru*, to do. The sentence is lity. well, syllabary well having learnt, al-



ready fluently can-read quantity (of knowledge) when [it] has become, that from (after that) a-little Chinese characters [the] to-learn-being-pleased (the being pleased to learn) will-be-good that [I] think.

- 22.—**Shikashi**, but, contrn. of *shika*, archaic word ‘thus,’ and *arishi*, archaic past of *aru*. *Shikashi* is properly followed by *nagara*, at the same time as, although, notwithstanding. *Demo* and *da ga* are more colloquial equivalents for *shikashi nagara*; used also at the beginning of a sentence. **Nakutcha** for *nakuté wa*. *Nakereba* might also be used, with an almost imperceptible alteration of meaning. **Wake**, reason why. *Sô iu waké ni wa mairimasumai* is an idiomatic phrase,=would be impossible. Lity. But long interval without (or, with *nakereba*, if there be not) [it] would-be impossible.
- 23.—**Hanashi**, speech, talking, conversation, root of the verb *hanasu*, to speak, lity. to let go. **Dekiru**, i. v. to be possible, to be completed. Compd. of *deru*, to issue forth and *kuru*, to come, but conjugated regularly like *iru*, to be. From the frequent omission of the pronoun it often appears to be a transitive verb. *Dékinai* is elliptical for *watakushi ni wa dékinai*, it is impossible to me. **Yo** (c) fashion, way, sort. *Dékiru yô ni naru*, become can-do fashion (pidgin English idiom.) There is no subject in this sentence, for *ga* is the sign of the possessive; lity. how-many year if [one] had-studied speech’s can-do fashion would [it] become?
- 24.—**Hannen** (c) half a year. *Han* (c) half. The adj. half must be distinguished from the noun half, which is *ham-*

*bun* (c). **OSOWARU**, irregularly formed passive of *oshieru*. Lity. Well, half-a-year if [you] were-taught sufficiently [it] will-be-possible [to you]. The word *hanashi* is understood.

- 25.—**NI** has here the sense of by. Lity. by-whom were [you] taught Japanese. The verb *osowaru* is active in form, just like 'to be taught' in the ungrammatical English equivalent. **WO** is the unemphatic sign of the object, but if the speaker wished to distinguish Japanese from any other languages the pupil had learnt he would use *wa* instead. A polite teacher would prefer to say *daré ga oshiété agémashita*.
- 26.—**Sama**; the use of this word is not limited to Mr.; it is affixed to titles, names, personal nouns and pronouns, and also to certain phrases of courtesy. Thus, *go kanai sama* or *oku sama*, your wife, *Tenshi sama*, the Mikado, *anata sama*, you, *O Chiyo sama*, Miss *O Chiyo*, *Tetsutarô sama*, Mr. or Master Tetsutarô. For Mrs. So-and-so, the Japanese say Mr. So-and-so's wife. *Go kurô sama*, your trouble (i. e. thank you for your trouble.) It is identical with the word *sama* in *arisama*, appearance, condition, state, and is nearly equivalent to 'idea.' The word *yô* in sent. No. 23 is its Chin. equivt. The object in using such a term is to avoid the appearance of familiarity which predicating directly of a person would have. It is familiarly contracted into *san*. **DONO** (palace) is a similar title used for persons of rank; thus in speaking of a Vice-Minister one would say *Taiyu dono*; and of a person bearing the title of *kami*, as *Iki no kami*,

*Iki dono* used formerly to be said. Abbreviated into *don'* it is used by servants in speaking to each other. **Ko** (c) noble, is similarly employed after titles and names, as *Udaijin kô*, the Third Minister of State, *Daté kô*, Prince Daté. *Kô* is also used by servants in addressing each other. **Kun** (Prince) is used amongst gentlemen, chiefly with the surname. In speaking of one's fellow-countryman, fellow-officer or superiors, to a stranger of equal or superior rank to oneself, none of these titles are suffixed, but in speaking of such persons to one's own inferior or to their's they are required. A visitor inquires is Mr. So-and-so at home, and the servant replies, So-and-so is at home, etc. In English we use the title Mr. in addressing a stranger or a person whom we wish to keep at a distance, while we omit it among friends; but in Japan the practice of dropping the title *sama* (called *yobizuté ni suru*) is considered very rude, and a mark that the speaker looks down on the person he addresses. Japanese do not put *sama* on their cards, nor do they use it in giving their names, even when asked by the lowest in the social scale. In speaking to one's own servants *san*, *don* and *kô* are not used, but politeness demands their use in addressing the servants of another. The rules which regulate the use of these suffixes may be taken as a guide for the employment of almost all honorific expressions.

- 29.—**Tenarai.** This art or practice of writing, from *té*, hand, and *narau*, to learn, practise. **Mudzukashi**, difficult; (of persons) ill-tempered, difficult to please, out of temper, (of diseases) dangerous.

- 30.—**Nani**; What! Used as an interjection implying that one considers the interlocutor to be more or less in the wrong. **Sahodo**, to that extent; lity. that quantity.
- 31.—**Betsu** (c), followed by *no* is an adj. other; *ni* makes it an adverb, additionally, particularly.  
**Nakutcha narimasumai** (*nakutcha* for *nakuté wa*); the negative participle and *wa* followed by a verb in the negative gives the force of must with the verb in the positive. The neg. present conditional may be used instead of the participle with *wa* in such cases. Lity. Additionally [a] writing teacher not-being (without) will-not-do.
- 32.—This is *Sô dé arimasumai*, it probably will not be so, with *mo*, even, inserted. *Dé mo* is pronounced like one word and the *e* has the short sound. *Mo* is like 'though' in 'I don't think it will be so, though.'
- 33.—**Tehon**, a model, copy.
- 34.—**Domo**, really; compd. of *dô*, how and *mo*, even; stands for *dô itté mo*, whatever may be said. **Ii**, vulgar pronunciation of *yoi*, good. **Te**, hand, handwriting.
- 37.—**Gampishi**, paper made from the bark of the bush called *gampi*; *shi* is the Chin. equivalent of *kami*. **Keibikibon**, book ruled in perpendicular lines, from *kei* (c), lengthwise, *hiki*, root of *hiku*, to draw, rule, and *hon* (c), a book.
- 38.—Lity. Pen having bought bringing please.
- 39.—**Hon**, auxiliary numeral. Cf. Aston, § 26. **Iriyo**, requirement. Lity. How many piecey your (o) requirement is?

- 42.—**Oboeta no wa**, the Indic. Past as a noun. (Cf. Aston, § 49). **Kanshin** (c) from *kan* (c), to affect, and *shin* (c), heart, that which affects the feelings, admirable. As an attribute it takes *na* after it. The sentence might also mean, you have learnt, etc. but in that case *oboé nas'tta no wa* would be more courteous.
- 43.—**Nakanaka** with a neg.=by no means ; with an affirmative=very, extremely.
- 44.—**Nan'** for *nani*, what, *doki* for *toki*, time, hour.
- 45.—**Kara**, from i. e. not before. At ten would be *jiuji ni*.
- 46.—**Made**, until, as far as, to. *Madé* was originally a substantive meaning distance, and should be followed by *ni*, if rules were strictly adhered to.
- Itasu**, to do, but like all other verbs meaning to do, when preceded by a noun followed by *ni* signifies to choose, or to make into. *Kono habutai wa nani ni itasô ka*, what shall I make of this *habutai* (a kind of silk cloth)? *Koré ni itasô*, I will have this one. *Koré madé ni itashimashô*, I will have up to this, I will go no further. **Oku** ; to place and leave. Used like *shimau*, 'to finish,' in order to denote the complete performance of the act.
- 47.—**Lity**. Tomorrow as there-is business [I] shall-rest-from, study.

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#### EXERCISE IV.

- 1.—**Hei**, ejaculation denoting an attitude of respectful attention on the part of the speaker, or used to attract the

attention of another ; often corresponds to yes, in answer to a call or a command. **Hai** is used among equals in the same manner. The yes of affirmation is *sayô* or *sayô dé gozaimasu*, etc.

**Danna**, Master, a word of Sanscrit origin, probably connected with the root *da* to give. In the Japanese Dictionaries, *fusé* (c), the alms given to priests, is given as its meaning. Lity. Master [it] is early.

- 3.—**Do**, how, **shite**, doing = how, or, why. **Ko**, thus, contrn. of *kaku* (still used in the western provinces), probably from the demonstrative root *ka* seen in *ka yô*, thus, and *ku*, the adverbial termination. Lity. How thus late has [it] become ?
- 4.—Lity. Still-more early getting-up is-good.
- 6.—**Mutsu**, for *mutsu doki*, six o'clock, i. e. daylight.
- 7.—Lity. to use hot-water : to get into hot-water.
- 9.—**Chodzu**, water for the hands ; contrn. of *té-midzu* ; *chôdzu no yu* is hot water for the hands ; *chôdzu midzu*, cold water for the hands.
- 10.—**E** is an emphatic expletive, calling attention to what the speaker asks.
- 12.—**Wakashite**, from *wakasu*, a transitive verb from the same root as *waku* to boil (i. v.). This participle shows the state in which the water exists, namely, of some one having boiled it. (Cf. II. 12.)
- 13.—**Tadaima**, immediately ; also means just now (a short time ago). In practice it means an indefinite length of time. Compd. of *tada*, only, and *ima*, now ; the *ai* is pronounced as a diphthong.

- 14.—**Moru**, to leak, said of the container ; *moreru* is to leak through, said of the liquid.
- 15.—**Teppo** (c), a gun ; the heating apparatus of a bath-tub. **Taihen** (c), a serious event, a calamity, lity. a great change ; *taihen ni*, terribly. *Naosanakutchu* for *naosanakuté wa*, fr. *naosu* to mend, i. v. Lity. [the] tube terribly thin has become, there must be mending.
- 16.—**Noohihodo**, afterwards, presently, by and by ; lity. the after quantity (of time.) **Ikakeya**, a tinker, from the root of *ikakeru* (*i* root of *iru*, to melt and *kakeru*, to put on) to tinker ; *ya*, vide note to III. 14.
- 17.—**Ammari**, emphatic for *amari*, too much, very, very much ; root of *amaru*, to exceed, to remain over ; with a neg. means not very much, not particularly. Strict grammar would perh. require *amari ni*.  
**Atsu-sugiru**, to be over-hot, fr. *atsu*, hot and *sugiru*, to surpass, to be in excess. Like verbs can be formed from all adjectives ; also from the roots of some verbs by adding *sugiru*, and from those of others by adding *sugosu*, the transitive corresponding to *sugiru* ; *nomi-sugiru* to overdrink oneself, *né-sugosu*, to oversleep oneself.
- 19.—**Nurukute**, being lukewarm,=*nuruku atté*. **Shiyo**, way of doing, resource, means, means of escape from a difficulty ; compd. of *shi*, root of *suru*, and *yô* (c), fashion, way. *Shikata* is synonymous. *Shiyô ga nai* is the ordinary way of saying 'there is no help for it,' or of expressing despair. Lity. Being lukewarm-there-is

no-help-for-it ; in the English sentence emphasis must be laid on 'nearly.'

- 20.—**Atsuku suru**, to make warm, to warm. Similar expressions are formed from all adjectives ; those whose roots end in *ka* take *ni* before *suru*, as *akiraka ni suru*, to make clear.
- 21.—**Hiya**, cold water, fr. the same root as *hiyeru*, to grow cold, *hiyasu*, to let cool, *hiyakko*, cold.
- 22.—**Te-oke**, a pail, i.e. a tub (*oké*) with a handle (*té*) to it. **Ippai**, (c) one pailful. *Hai* (cup) is the auxiliary numeral of vessels containing liquids, as cups, pails, spoons, etc.; the series to ten is, *ip-pai*, *ni hai*, *sam bai*, *shi hai*, *go hai*, *rop pai*, *shichi hai*, *hachi hai*, *ku hai*, *jip pai*. **M'meru**, to fill up, dilute with. Lity. In a pail one pailful fill up please.
- 23.—**Yokereba**, conditional form of adj. *yoi*, good. This may be looked upon as a contrn. of *yoku* and *areba*, conditional form of *aru* to be, or of *yo*, the root and *kereba*, conditional of the archaic verb *keru* (used in the written language only), which is employed to form a substitute for the conditional present, as *aru kereba*, if there is. (Cf. Aston, Written Language, p. 38.) Lity. Bath-tub's preparation if-is-good [I] will-get-in.
- 24.—**Yu-agari**, elliptical for *yu-agari no yukata* ; bathing-gown of ascending-from-bath. *Yu-agari* is from *yu*, hot water, and *agaru*, to ascend. The bathing gown is put on after ascending out of the bathroom on to the matted floor. *Yukata* is also used by itself, and is much more common. **Do shita**, how has-there-been-doing-



to, what has become of? Also used for 'what's the matter?'

- 26.—**Lity**. [**He**] is using hot-water.
- 27.—**Agattara**, conditional past of *agaru*, acc. to the paradigm, but here used as a conditional future; when [I] shall-have-arisen. In this meaning of the condit. past. the participle followed by *wa* cannot be substituted.
- 28.—**Yawarakai**, soft. *Yawaraka na* is equally correct. (Cf. Aston, § 38.) There are several adjective roots which may be declined in both ways, as *ôki*, big, *chiisa*, small, *mijika*, short. **Te-nugui**, a towel, fr. *té*, hand, and *nugui*, root of *nugû*, to wipe. A Japanese *tenugui* is, however, a very different article from an English towel, and in some of its uses is more like a pocket handkerchief, so that with a servant new to a foreigner's service it would be necessary to teach him first what article is intended by *tenugui*. The same is the case with the names of many other articles new to a native, such as table, chair, corkscrew, lamp, etc. At Nagasaki *tafuru*, a corruption of the Dutch *tafel*, is used for table; it is a much better word than *tsukuyé*, which means a native writing-desk about the size of a cabinet-stand, or *dai*, which may be any kind of stand or support. A Japanese will as often understand chair by *dai*, as table. *Sennuki* or *kuchinuki* will do very well for corkscrew, but they are manufactured words and therefore unintelligible to a Japanese who has not seen the article meant. *Andon* is sometimes used by foreigners for lamp, but it really signifies the standard lantern of wood and paper with

a wick in a saucer of oil inside. It is just as easy to teach a native the English words lamp, fork, knife, as to induce him to understand those articles by *andon*, *mitsumata*, *hôchô*, (which he has already appropriated to Japanese things) or by barbarous terms arbitrarily invented.

- 39.—**Ho**, side. This expression supposes all the towels in the world to be divided into two sides or classes, the soft and the rough. It may usually be rendered by 'kind' or 'one.' **Shiyo**, future of *suru* to do. For the idiom *ni suru* compare note to III. 46.
- 30.—**Lity**. Soap—any longer there-is-not.
- 31.—**Meshimono**, clothing (the clothing of a superior, not used in speaking of one's own :); fr. the root of *mésu*, to summon, used as a polite prefix and suffix to certain roots; as *méshi-tsureru*, to take in one's suite; *oboshi-mésu*, to think; *oboshi-méshi*, opinion; *méshi-agaru*, to eat; *méshi-kakaëru*, to take into service; *méshi-tsukai*, servant; *méshi-yoseru* to summon together. *Méshi* of *méshi-mono* is the root of the verb used elliptically for *méshi-kiru* (*kiru*, to wear on the body); *momo*, thing; i.e. the things you are pleased to wear. **Meshimasu**: *Mésu* is used for to wear, to ride on horse-back, or in a palanquin (ellipsis for *méshi-noru*), to bathe, to buy, to use, etc. and almost all the actions of a superior.
- 32.—**Atarashii**, new, fresh. clean. The adjective used as a noun (Cf. Aston, § 32).
- 33.—**Momoshiki**, written *momohiki*, fr. *momo*, thigh and

*hiku*, to draw. **Soji** (c), cleaning ; *sôji suru*, to clean ; also used of cleaning furniture, apartments, etc.

- 34.—**Chokki**, waistcoat, prob. *chotto*, a little and *kiru*, to put on. The idea is that a waistcoat is easily put on, is next to nothing of a garment. The word was probably invented by the servants of foreigners residing at Nagasaki. **Yaburete**, participle of *yabureru*, intransitive verb from the same root as *yaburu*, to tear. The phrase means 'having-been-torn is,' not 'is being torn.' The student must be careful to remember that in pairs of verbs from the same root which end in *u* and *eru* it is not always the first which is transitive and the second intransitive ; for we have *akeru*, to open (transitive) and *aku*, to open (intransitive.)

- 35.—**Kakushi**, pocket, root of *kakusu*, to conceal.

- 37.—**Jiban**, properly *jiuban*. The Yedo people have a habit of pronouncing *iu* as *i*. A native would not understand a foreign shirt by this term unless he were taught to do so. **Dasu**, to let out, start (t.v.), to get a thing out of a box, etc. to place out, to bring from somewhere else and put out, to serve up food, to pay money.

- 38.—**Kino no**, yesterday's, ellipsis for *kinô no jiban*.

**De**=*ni té*, may be regarded as an ellipsis for *ni shité*, taking ; *n'* for *no* ; *ii no da*, is of the good, is a good one. *Yoi no da*, would sound better from the mouth of an educated person.

- 39.—**Aite**, participle of *aku*, to open (i.v.). **Yaku**, office, function. **Tatanai**, neg. of *tatsu*, to stand, to stand up.

Lity. Because in these socks hole opened is any-longer are-not-up to-[their]-work.

- 40.—**Meriyasu**, originally knitted gloves, henced used to signify foreign materials of like texture. **Kiyo**, fut. of *kiru*, to wear.
- 41.—**Kimono**, clothing, fr. *ki* root of *kiru*, to wear and *mono*, things. This word is properly restricted to the long garment or gown worn under the mantle. *Kiru mono* or *ifuku* (c) is generally used for clothing. **Sentakuya** the washerman, fr. *sentaku* (c), washing, and *ya*. Vide II. 14.
- 42.—**Chin** (c), fee, charge. **Issoku**, contrn. of *ichi soku*, one bundle ; of clothing, a hundred pieces ; *san-zoku*, three hundred. The rest are regular.
- 43.—Lity. Woollen clothing is-not what [one] washes.
- 44.—Lity. That which [one] washes—well, knitted and cotton's kind only.

## EXERCISE V.

- 1.—**Iyagaru**, from *iru*, to be. *Yagaru* suffixed to the root of a verb expresses contempt, disdain or dislike. **Ne** is the same as *na ná*, *nô*=eh ! The first part of the sentence is a soliloquy. Lity. What loitering-about will [the fellow] be, eh ! Won't [you] come quickly ?
- 2.—Lity. What august business is [it] ?
- 3.—**To**, door, here used for *amado*, the sliding shutters which run round the house ; compd. of *amé*, rain and *to*, door. *E* usually becomes *a* in composition. *Dô shita*

*mon' da* how done thing is [it]? What do you mean? or what can have happened? Used as a rebuke or as an expression of perplexity.

6.—**Jiki** (c) **ni**, immediately, straightway; syn. of *sugu ni*.

7.—**Kutsu** (c), boots. **Migaitari**, frequentative of *mi-gaku* to polish. (Cf. Aston, § 52.) This form in *tari* is a sort of continuative participle, and is used to imply the alternation or opposition of two actions, while the other participle (in *té*) is employed to express the dependence of one action on another. It corresponds to the expression 'now—now—,' as, *agattari sagattari*, now rising, now falling; *ittari kitari*, now going, now coming, backwards and forwards; *kitari konakattari*; sometimes coming and sometimes not. **Harattari**, fr. *harau*, to sweep, to dust, to clear away. **Shinakutchi naranai ja nai ka**, lity. is [it] not [that] [it] will-not-do if-[you]-do-not=ought you not to be now polishing boots and now brushing clothes? *Shinakereba* or *shinakeria* might be said instead of *shinakutchi*. **Asane**, sleeping late in the morning, lity. morning sleeping. *Asanébô* (*bô=hito*, person), a person who sleeps late in the morning.

8.—**Hibachi**, a brasier or fire-pan; *Kaperu* (Dutch *capel*) and *danro* (c) are made use of by educated Japanese for a European stove) compl. of *hi*, fire, and *hachi*, basin. **Hi**, fire, also red-hot charcoal. **So shite**, lity. thus having done=and, joining two sentences. (Cf. Aston, § 86).

10.—**Tammono**, piece goods, fr. *tan* (c) a piece, 28 long

feet (*kujira-jaku*) or 35 ordinary feet (*kané-jaku*) in length. *It tan*, one piece, *san dan*, three pieces, *jit tan*, ten pieces; the rest are regularly formed. *2 tan*=1 *hiki*, same as the auxiliary numeral for animals. (Cf. Aston, § 26.)

- 11.—**Tose**, imperat. of *tôsu*, 'let thro,' (transitive from the same root as *tôru*, to pass thro') here used for 'to show in.' *Tôraseru*, the causative of *tôru*, is also used in the same sense. **Akeppanashite**, or *aké-hanashité*, participle of *aké-hanasu*, to leave open, from *akeru*, to open, and *hanasu*, to let go. **Haitte naran'**; *haitté* qualifies *naran'*, shows how [it] 'won't do.' *Haitté wa* (or *haitcha*) *naran'* would be said deprecating a possible or expected blowing in; *haitté naran'* asserts that the wind blows in and that it is unpleasant.
- 12.—**Guai**, lity. the workmanship, the concatenation of the parts, the working. *Guai ga warui*, is out of order. The *u* must be separated from the *ai* in pronunciation. **Tate-tsukimasen'**; compd. of *tateru*, to set up, to push to (a slide), and *tsuku* to be in juxtaposition; lity. [it] does not shut close.
- 13.—**Yonde**, from *yobu* to call. **Naosaseru**, causative of *naosu*, to mend. **Ki ga tsuki so na: sô** (c), appearance, probability, likelihood; *na*, for *naru* to be, used instead of the generic particle after Chinese words; *sô na*, having the likelihood or probability of, preceded by the root of a verb is hypothetical; e. g. *ki sô na mono da*, is one who is likely to come; *ki sô da*, is likely to come; *ari sô na* (fr. *aru*) likely to be, probable; so from

*ki ga tsuku*, the attention is attracted, to perceive, to think of, to occur to one, we have *ki ga tsuki sô na*, likely to occur to. When *sô* is preceded by the past or present indicative and followed by *da* or a similar verb, it means there is the appearance that so and so has happened or will happen, or, 'it appears that,' as in No. 18. Lity. In-that-case (1) carpenter (3) having-called (2) causing-to-mend quantity's thing, (about such a thing as, having called the carpenter, to cause [him] to mend) (4) likely-to-occur-to [you] (7) a-thing (6) is (for, was) (5).

15.—Lity. to [my] teacher a-little to-please-to-come fashion-in so telling come.

16.—**Kami-ii**, vulgar pronunciation of *kami-yui*, which may be either the abstract noun 'hair-dressing,' or the 'barber.' Here it is the former. From *kami*, hair (an ellipsis for *kami no ké*, the hair on the top) and *yû*, to bind, to dress the hair. *Rusu* (c) has two derivations, one fr. *ru* (c), to stop and *shiu* (c), to guard, the other fr. *ru* (c), and *shiu* (c), master. The first (which is sanctioned by classical usage) would mean the person who stops in the house to guard it, the second the master who stops at home in place of the real master who is out. The word is only used to mean absent or absence from the house. *Rusui* (*i* root of *iru*, to be) and *Rusuban* (*ban*, guard) are words used to denote the person in charge of a house from which the master is absent. Teacher to hair-dress having-gone, absent-from-the-house is.

17.—**Tokoba**, barber's shop. Lity. [an] always absent-from

[the] house teacher [he] is; in-that-case [the] barber's as-far-as to-call [him] in-order-to having-gone come.

- 18.—**Itte**, for **yutte**, participle of *yû*, to bind, which is pronounced *iu* in Yedo and conjugated exactly like *iu*, to say. Lity. Just-now to [the] barber's when [I] went, already hair having-dressed had-gone-forth appearance is (for, was.)
- 20.—**Seki-tan** (c), coal, lity. stone-charcoal. **Tsuge**, imper. of *tsugu*, to put on (vide Hepburn); *kuberu* (root *kubé*) is a synonym for *tsugu* in this sense. **Sumi-ire**, the ink-vessel, an invented word for inkpot; *iré*, root of *ireru*, to put in. The servant does not understand, and brings Japanese pen and paper.
- 21.—**Achira**, there, often used to denote foreign countries in distinction to this country; but there is less chance of misunderstanding if we say *Seiyô* (c) *no*. *Achira no da* is perh. elliptical for *ima itta no wa achira no da*; those I spoke of just now are the foreign ones.
- 22.—**Toko**, for *tokoro*, place, used also to mean 'residence.'
- 23.—**Morau**, to receive, to have presented to one; also used as an auxiliary verb correlative with *kureru*, *ageru*, etc.; as *kaite morawô*, I will get it written for me [by you, or by him].
- 24.—**Sashi-oki**, the act of putting forward and leaving, handing over and doing nothing more. The servant on presenting the letter at its destination would say *agéki dé gozaimasu*, *agé* being more polite than *sashi*.
- 26.—**O kamisan**, short for *o kami sama*, wife or dame.



Lity. just now's august letter (i. e. your letter of just now, Sir)—because [the person to whom it was addressed] was out, to [his] wife having-handed [it], [I] have-come.

The following list of relationships will be useful to the student.

ANOTHER'S WIFE.

*o kamisan* { trading class  
etc.)

*go kanai* } trading and two-  
*saikun* } sworded class of  
*naikun* } lower rank.

*okusama* { *hatamoto* or  
*go naishitsu* } gentleman of  
higher rank.

ONE'S OWN WIFE.

*niôbô.*

*sai.*  
*kanai* (most generally  
used).

*tsuma* (rare).

ANOTHER'S HUSBAND.

*danna.*

*teishi* (familiar).

But in general the husband's name is used instead, both by persons addressing the wife, and by the wife herself.

ONE'S OWN HUSBAND.

*danna.*

ANOTHER'S FATHER.

*go sompu sama.*

*go sompu.*

*otot'sama*

*otot'san.*

ONE'S OWN FATHER.

*oyaji.*

*gufu.*

ANOTHER'S MOTHER,

*gobokô.*

*hahasama.*

*okkasan.*

ONE'S OWN MOTHER.

*haha.*

*o fukuro.*

ANOTHER'S GRANDFATHER.      ONE'S OWN GRANDFATHER.

*go sofū sama.*

*sofū.*

*go sofū.*

*jiji.*

*o jii sama.*

*o jii san.*

ANOTHER'S GRANDMOTHER,      ONE'S OWN GRANDMOTHER.

*go rôbo sama.*

*sobo.*

*go rôbo.*

*baba.*

*o bâ sama.*

*o bâ san.*

ANOTHER'S BROTHERS.

ONE'S OWN BROTHERS.

*o ani sama* (elder)

*ani.*

*go sonkei* ( „ )

*go shatei sama* (younger)

*shatei.*

*go shatei* ( „ )

*otôto.*

*otôtogo sama* ( „ )

ANOTHER'S SISTERS.

ONE'S OWN SISTERS.

*o ané sama* (elder)

*ané.*

*o ané san* ( „ )

*o imôtogo sama* (younger)

*imôto.*

*o imôtogo* ( „ )

ANOTHER'S SON.

ONE'S OWN SON.

*go shisoku.*

*segaré.*

*go kensoku.*

*o musuko sama.*

*musuko.*

*go sôriô* (eldest son)

*sôriô.*

*go jinan* (second son)

*jinan.*

*go sannan* (third son), etc.

*sannan, etc.*

## ANOTHER'S DAUGHTER.

*go sokujo.**o musumégo.*

*Oji* and *oba*, one's own uncle and aunt; the same followed by *sama*, are used for another's.

*Oi* and *mei*, one's own nephew and niece; *oigo sama* and *o meigo sama* for another's.

For son-in-law the Japanese use 'daughter's husband,' unless he has been adopted into the household in order to marry an only daughter, in which case *yôshi*, adopted son, would be used in preference to *muko*; for the daughter-in-law of another *o yomégo sama*, *o yomégo*, *yomégo sama*, *o yomé sama*, and *o yomé* are employed; *yomé* for one's own.

## ONE'S OWN DAUGHTER.

*musumé.*

- 27.—**Saki**, tip, end, a place beyond, hence the place or person to which something goes. *Saki dé*, at the place to which the letter was sent. *Saki* or *saki ni* also means beyond, before, after: *saki* is often used for 'the other party,' in contradistinction to oneself.
- 28.—**Torikomi**, very-busy-ness, root of *tori-komu*, to be very busy. **Idsure**, some how or other, certainly. **Ato kara**, lity. from behind, afterwards. **Henji wo itasu**, or *henji wo suru*, to give an answer. When a person says he will give an answer afterwards, it is a matter of course that he will do so by his own messenger.
- 30.—**Agemasu** is elliptical for *agemasu hadzu da*, he ought to send. **O me ni kakatte**, lity. hanging to your eyes, coming to see you, polite expression, not used of another person's seeing the speaker. The transi-

tive form *o mé ni kakeru* is used for introducing a third party. **Moshimasho** is an auxiliary here and does not mean 'to say.' (Cf. II. 39.) In this phrase the servant merely gives the substance of what the person said, without saying 'he said.'

- 31.—**Sore ja**, *soré dé wa*, in that case. **Waki**, side, i. e. any place not far from the house ; this prohibition is necessary because in Japan servants are very much in the habit of going 'somewhere close-by.'
- 33.—**O toshi mose**; the honorific *o* is not used out of politeness to the servant, but to the guest, and with the word *môsé* in the mouth of the master, sets, as it were, an example of politeness towards the guest. If the comer be an inferior the master simply says *kochira é tôsé*, as in No. 11. **To**, with. **Tokoro e**, to the place where I am talking=when I am. **Kuchi wo kiku**, to speak ; in this idiomatic phrase *kiku* seems rather the intrans. verb to-have-effect, than the transitive to hear. **Mon' ja nai zo**, [you] are not [a] person [who] i. e. you shall not, or you not to.
- 34.—**Shitsurei**, (c) rudeness, lity. failure in politeness.
- 35.—**Sakura-zumi**, a porous charcoal which burns very slowly, originally manufactured only at the town of Sakura in Shimôsa.
- 36.—**Tsukai-kiru**, fr. *tsukau*, to use and *kiru*, to cut, to cut (the thread of) use, to use up.
- 37.—**Suri-tsukegi**, from *suru*, to rub, and *tsukegi*, a match (for *hi-tsuké-ki*, wood for applying fire).

- 38.—**Konaida**, for *kono aida*, lately, not very long ago, lity. this interval [of time], the period just past. **Do ka shita koto de**, by [a] how? done thing; *dé* here properly means 'being.' **Shita** is a noun meaning the region underneath, here the ground or floor; the preposition underneath would be expressed by *no shita ni*, in the region underneath. **Moyeru**, to flare up, to blaze, to burn.
- 39.—**Yoku**, lity. well, is not here an expression of approbation, but means constantly, frequently, often. **Soso**, (c) carelessness, accident, *sosô wo suru*, to do accidents, to be careless. **Otoko**, a male human being, of any age. **Komatta**, indic. past of *komaru*, used as an adj. in the sense of 'annoying,' both of persons and events.
- 40.—**Tonda**, excessive, terrible, shocking, fr. *tobu*, to fly. **Mappira**, corruption of *ma-hira*, (not used) compd. of *ma*, really, quite, and *hira*, flat; quite prostrate, most humbly. *Go-men*, your pardon; honorific *go* and *men* (c), forgiveness.
- 41.—**Kureru**, to grow dark, grow late; from the same root as *kurai*, dark. **Akari**, light; lity. apply light (to lamp, a candle, etc.). **Hayame**, from *haya*, adj. early, and *mé*, the mesh of a net, used in the same way as in forming the ordinal numbers (Cf. Note to I. 13.).
- 42.—**Zake**, for *saké*, wine, alcoholic liquor of any kind. Japanese *saké* is a liquid brewed from rice; rice-beer. **Giri**, for *kiri*, only, root of *kiru*, to cut, to make an end of. *Kiri* may be also used with a negative verb, in which case it must be translated 'more than.' It often

becomes *giri*, as *koré giri*, only this, and *kia*, as *koré kia nai*, there is not more than this. Lity. Sherry-wine any-longer there-is-not. Last-night [you] drank, that only [it] was.

- 43.—**So ka**; ellipsis for *sô da ka*, is it so? **Naku-naru**, the adv. of *nai* and *naru*, to become, 'to become not,' to come to an end. **Uchi**, for *uchi ni*, on the inside; lity. inside of [its] not coming to an end.

**Ieba yoi no ni**, whereas [it] is good [if] you say. *Iwanakatta*, you did *not* say, must be understood. (Cf. Aston, § 33.) **Shikata**, remedy, from *suru*, to do and *kata*, lity. side, way of acting. *Shikata no nai yatsu*, a fellow for whom there is no remedy, an incorrigible fellow.

- 44.—**Tsui**, for *tsui ni*, in the end, at last, unintentionally. Lity. thinking [I] will-tell [my master] [I] unintentionally forgot. **Tonari**, a contrn. of *to narabi*, doors in the same line; used elliptically for *tonari no uchi*, the next house, next door; *saki-donari*, next door but one; *niken oité tonari*, next door but two, etc. From *tonari*, the verb *tonaru*, to be next door to, has been formed by a false analogy. *Kariru*, to borrow.

- 45.—**Ato de**, afterwards.

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#### EXERCISE VI.

- 3.—Lity. Shall [I] asking leave [it so], i. e. so as to be ready with the information when required.
- 4.—Lity. Having-asked will-come, the words 'going to' not being necessary.

- 6.—**Ikura**, how much ; *mo*, even, converts this into 'any quantity,' 'however much.' Lity. How-ever-much being-asked, (I) do-not-tell ; might also mean 'he, she, they, we, etc.' **Iwanai**, the present tense used to expression volition.
- 8.—**Miru**, does not here mean 'to see,' but 'to find out,' i.e. find out whether I can learn ; it has the same meaning as in the sentence *yatté mimashô*, I will try to do, lity. doing, I will see (whether I can do or not).
- 9.—*O kun' nasai* for *O kuré nasai*.
- 10.—**Kikasete**, participle of *kikaseru*, causative of *kiku*, to hear.
- 11.—**Kikashite**, corruption of *kikasété*.
- 13.—**Kikoeru**, potential of *kiku*, irregularly formed ; lity. [it] cannot-be-heard.
- 14.—**Konna**, probably a contrn. of *koré na*, like *sonna* from *soré na*. This sentence is introductory to what the speaker is going to say.
- 15.—**Tsumbo**, a deaf person. **Koye wo tateru**, to raise the voice.
- 16.—**So iu**, so-called, such a, like *dô iu*, vide Note III. 12. The use of *wa* here instead of *wo* is to make the denial more emphatic.
- 17.—**Tsutomeru**, to fill an office, to be diligent, to take trouble, to constrain oneself. Lity. constraining [myself] (purposely) not-to-hear in order acting am (or, is). For my, any other pronoun might be substituted with a corresponding change of meaning.
- 18.—Lity. Purposely not-to-hear air does.

- 19.—**Dake**, lity. quantity, extent. This is the word *také*, length, (fr. the same root as *takai*, high), usually employed in the same adverbial manner as *hodo* and *kurai*. The meaning is, I have heard to the extent of telling, as far as telling goes, but I do not know anything more about it.
- 20.—**Honto** (c), truth. Lity. [it] does-not-sound in truth's fashion.
- 22.—**Omae**. You. The pronouns of the second person most in use in colloquial, gradually decreasing in courtesy, are: To a Sovereign, feudal lord, or master, *o kami*; to a *daimiô* or *hatamoto* by his retainers, also, *gozen*. To a **superior**:—(official) *omaë sama*, pl. *omaë sama gata* (also used for the sing.); *anata*, pl. *anata gata* (also used for the sing.); *anata sama* pl. *anata sama gata* (also as a sing.; this expression is seldom used by *samurai*.) To an **equal**:—*kimi* (amongst gentlemen and students), pl. *kimi tachi*; *anata*, pl. *anata gata*; *o temaë sama*, pl. *o temaë sama gata* (used among officials); *omaë*, pl. *omaë gata* (used by the lower classes.) To an **inferior**:—*o temaë*, pl. *o temaë gata* (used among officials); *omaë san*, pl. *omaë san tachi*; *omaë*, pl. *omaë tachi*, *omaë gata*; *kisama*, pl. *kisama tachi*; *temaë* (vulg. *temei*), pl. *temaë tachi*; *sotchi*, pl. *sotchira*; *sonohô*, pl. *sonohô domo*, *sonohô ra*, *sonohô tachi*; *waré*, pl. *ware ra*; *onoré*, pl. *onoré ra*. Pronouns of the first person (gradually increasing in politeness) are: To **inferiors**:—*oré*, pl. *oré ra*, *oira* (chiefly among the lower classes); *jibun*, pl. *jibun domo*; *washi*, pl. *washi domo*; *konohô*, pl.



*konohô domo* ; *kochi*, pl. *kochira* (also used as a singular). To **equals** (gradually decreasing in politeness), *sessha* (somewhat stiff), pl. *sessha domo* ; *watakushi*, pl. *watakushi domo* ; *boku* (much used by students) ; *watashi*, pl. *watashi ra* (also much used by women) ; *washi*, pl. *washi domo*. In the intercourse of equals *watakushi*, though strictly due only to superiors, is most employed for I, agreeably to the Japanese custom of treating an equal as if he were by one grade a superior. *Anata* is used for 'you' in the same way. To **superiors**, (gradually increasing in politeness) :—*watakushi*, pl. *watakushi ra* or *domo* ; *watakushi domo* and *watakushi tachi* are also used as singulars ; *temaë*, pl. *temaë domo* ; and *temaë no hô dé* is often used as a periphrase for the nominative of this last. Of the third person (gradually decreasing in politeness) :—*ano o kata*, pl. *ano o kata gata* ; *kono o kata*, *anata*, *sonata*, *konata*, used in speaking of persons present, all take the same plural in *gata*. *Ano o shito*, pl. *ano o shito tachi*, *domo*, or *ra*. *Ano otoko* (that man) ; *ano onna* (that woman) ; *kono otoko* (this man) ; *kono onna* (this woman) for he and she. *Aré*, pl. *are ra* ; *kono mono*, pl. *kono mono domo* ; *ano mono*, pl. *ano mono domo* (*mono*, individual). *Aitsu*, pl. *aitsu ra* ; *kiatsu*, pl. *kiatsu ra* (of persons absent) ; *soitsu*, pl. *soitsu ra* ; *koitsu* pl. *koitsu ra* (of persons present). The last four imply profound contempt. *Go tô nin*, pl. *go tô nin tachi* (the gentleman mentioned) ; *tô nin*, pl. *tô nin tachi* (the person mentioned) ; *kono o shito* (the gentleman or lady you and I wot of) ; *kano shito*, the person you and I wot

of, are also expressions used for pronouns. Reflective personal pronouns are *jibun* and *jishin*, same in plural as in singular, which may be rendered more honorific to the person addressed by the use of *go* as a prefix and *sama* as a suffix, or the former alone ; as *go jibun sama*, and *go jibun*. From the constant use of pronouns in modern European languages, a foreigner is too apt to insert them unnecessarily in speaking Japanese, and it can hardly be too frequently repeated that they are not to be employed when their meaning can be expressed by other means, such as the auxiliary verbs and the honorifics *go* and *o*. Many natives, when speaking to a foreigner whom they suppose to be unacquainted with the language, are in the habit of sowing pronouns broadcast, so as to make themselves, as they imagine, better understood ; but it must not be argued from such cases that the practice is correct.

- 23.—**Hadzu**, probability, good reason to expect. Lity. If there-is, [it]-is good-reason-to-expect to-hear [it] at-once, but [I]-have-not-yet-heard-of such-a thing.
- 26.—**Nan'to ka** for *nani to ka*, colloquial for *nani ka*, something or other.
- 27.—**Moshi-kikeru**, to inform, to tell, fr. *môsu*, to tell and the same root as *kiku*, to hear. Used somewhat in the same formal way as our 'to communicate.'
- 28.—**Kiki-sokonai**, root of *kiki-sokonau*, to hear wrongly, from *kiku*, to hear and *sokonau*, to damage, to spoil. In the compounds of *sokonau* the second element qualifies

- the first. *Uketamawari-chigai itashimashita* is a very polite equivalent for this phrase.
- 29.—**Kiki-sonji**, mistake in hearing; *sonji*, root of *sonjiru* (compd. of *son* (c), loss, and *suru*, to do), to spoil.
- 30.—**Kiki-awaseru**, to inquire and cause to meet, to inquire and compare with one's own opinion or what one is told; *awaseru* is the causative of *au*, to meet.
- 31.—**Uketamawaru**; lity. to receive (*ukeru* and *tamawaru* both mean to receive), a polite synonym for *kiku*, and like that word it means both 'to hear' and 'to ask.'
- 33.—**Yo ni**, that, implies a certain amount of doubt or uncertainty in the speaker's mind, while *to* would convey the idea that he believed in the report.
- 34.—**Ukagau**, to listen attentively, to hear, to ask. A polite synonym for *kiku*. **Demashita**; have come (have appeared before you).
- 35.—Lity. [I] came thinking [I] wish-to-ask.
- 37.—**Negau** is more polite than *tanomu*. **Nanibun** for *nanibun ni mo*, what part in even, in whatever part, or way; and with a negative 'by no means,' 'positively not; syn. *dô shité mo*.
- 46.—**Sono** must be regarded here as equivalent to *soré no*, of that. **Hima**, time, acc. to one etymology is the same as *hima*, a chink; acc. to another is compd. of *hi*, day and *ma*, space.
- 47.—**Wazawaza**, specially, has the force of 'taking the trouble to'; fr. *waza*, act; *wazato*, purposely, is also used sometimes in this sense, and *sekkaku* (c), the latter oftener when the object has been missed. **Tadzuneru**,

to inquire, also to inquire how a person is getting on, to visit. **Osore-iru**; to fear greatly, to be greatly ashamed or sorry, to feel very much obliged. *Iru* in composition frequently merely intensifies the meaning of the first element.

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### EXERCISE VII.

- 2.—**Maido** (c), every time, always, frequently: **tori** for *tôri ni*, in the way, as. *Tôri*, also used concretely in the sense of 'street,' is the root of *tôru*, to pass along or through.
- 3.—**Kanete**, beforehand, already. From *kaneru*, to unite, in the sense of uniting what has happened before and what happens now, continuously. The addition of *yorî*, from, adds force and gives this phrase the same meaning as the preceding. *Kanégané*, a reduplication of the root *kané*, is used as a synonym of *kanété yorî*.
- 5.—**Mae**, substantive meaning front; *mae ni*, in front, i. e. before; *mae ni mo*, before even, already.
- 6.—**Au**, to meet: *shito ni au*, to meet a person. **Itte oite**, saying and leaving, just saying and nothing else.
- 8.—**Ima**, now, just now. Just now telling went, I just now went and said; he just now went to tell; he has just been to tell, etc. *Ima* is strictly the present moment, and *ima ni* means presently.
- 9.—This sentence being addressed to a servant, none of the honorific forms can be used. From the omission of the pronoun it is evident that the servant had been previously told to go, and he therefore knows that he is meant;

otherwise *omae* must be put before *itté*, as in VI. 22.

Without *omae* it obviously may also mean, did he go, etc.

- 12.—**Wake**, root of *wakeru*, to divide, distinguish ; a distinguishing, comprehension or explanation of the causes or nature, i. e. the reason why. Lity. What sort of reason is-it ? to *me* [he] tells not. The *wa* emphasizes the *watakushi*.
- 15.—**Iwazu to mo** must be looked upon as equivt. to *iwazu to iu toki ni mo*, even in the case of not saying. *Mo* in such a phrase was originally a suggestion that 'although there may perhaps be no harm in saying so, still it would be as well to abstain' ; but it has come in practice to have almost a prohibitive force. The next sentence (16) in which *mo* does not appear is actually prohibitive.
- 17.—Lity. As-far-as-possible not-to-offend your (*o*) feelings in-order [I] speak, but. *Ga* in certain places has the force of 'and,' in others that of 'but,' or 'however,' placed at the beginning of a new sentence.
- 18.—**Shito**, persons in general, others. To-speak thinking [I] will-be-well-thought-of by people.
- 19.—**Ki** (c) **ni iru**, lit. to enter into the mind, not to be rejected by it, to be liked. **Yo** (c) **na** ; *yô*, kind, sort, fashion ; *na* generic particle ; of the sort=sort-of. Lity. People's mind to-suit sort-of things only saying, won't-do person is. There is a transitive verb *suku*, to like, but it is not so much used as *ki ni iru*, in employing which the word which is the object in English becomes subject in Japanese ; *suki da* is another exprn. for to like, used in the same way as *ki ni iru*.

- 20.—**Oki ni**; the adj. root *ôki*, big, is one of those which form their derivatives by the addition of *i* and *ku*, *na* and *ni* indifferently. **Ii-sokonai**, lity. a mis-saying, analogous to *kiki-sokonai* (VI. 28). **De atta** is often contracted into *d'atta*.
- 22.—**Sakki**, emphatic way of pronouncing *saki*, before. Lity. If [I] say so before [it] was-well, i. e. it would have been well had I said so before.
- 24.—**Kke** for *ké*, a particle used when the speaker finds his memory does not serve him with perfect distinctness. It originally the sign of the past, as Mr. Aston has pointed out in a note to p. 36 of his *Written Language*. **Na**, an exclamation=eh!
- 27.—**Do shite mo**, how doing even; anyhow, followed by a negative=no how.
- 28.—**Zehi** (c), is or is not, right or wrong, whether or no. *Zíhi tomo*, which is also used, is more courteous. Lity. Whether-or-no tomorrow [he] must come that (conj.), so telling [him] come.
- 29.—Lity. [I] not-tell lies.
- 30.—**Aritei**, compd. of *ari*, to be and *tei* (c), form; in the actual form, as it actually happened.
- 32.—Lity. Am [I] not one who says (*iu n'*) that [it] is so?
- 34.—Lity. Am [I] not perhaps one who said (*itta n'*) that [it] is so?
- 35.—**Ya**, for *wa*. **Shochi** (c) (*ukétamawari-shiru*), to hear and know, to understand, to know, to comply, hence the act of being aware of, agreement, consent, permission. *Shô-chi suru*, to be aware of, to agree, to permit, to com-

- ply. *Shi ya shimasumai*; *ya* for *wa*. Lity. as to the doing will not do,=will not. A very common way of emphasizing the negative, thus *ari ya shinai*, for *nai*; *ki ya shimasumai*, for *kimasumai*; *ki ya shinai* for *konai*.
- 37.—**Jiki** for *jiki ni*, immediately. **Shochi da**=*shôchi suru*.
- 38.—Not-saying will-not-be; i. e. such a thing as not saying will not be.
- 39.—**Wakaru**, to be understood. Lity. to be divided or distinguished, as *watakushi ni wa wakarimasen*, is not distinguished by me, I do not understand; an intransitive verb from the same root as *wakeru*, to divide, separate.
- 42.—**Dare no mae de**, at whose front; before whom are [you] one who says (*iu n*) such a thing.

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#### EXERCISE VII.

- 1.—**Ossharimashita**, Indic. past of the polite form of *ossharu*, the common contraction of *ôserareru* 'to speak,' used of persons of exalted rank or in addressing equals or superiors; it is the polite form of the archaic verb *ôseru*, to speak, formed by adding *areru* to the present indic. minus the final *u*. The root *ôsé* is used as the equivalent of 'what you said' or 'your observations,' etc. in addressing equals or superiors.
- 3.—The force of 'exactly' is given by laying a stress on *tôri*.
- 4.—**Tokoro**, lity. place, for *tokoro ni*, in the place, under the circumstances of, on; together with the indic. past=the past participle in English, 'having inquired'; like *ga* it has also an adversative meaning in many cases. *Tokoro*

*ga* at the beginning of a sentence=however. **Naruhodo** is used here to indicate the frame of mind which followed the inquiries made by the speaker, as if he had said to himself '*naruhodo*' (just so).

- 6.—**Sazo**, compd. of demonstrative root *sa* seen in *sayô*, etc. and *zo*, dubitative particle; 'probably to a great extent' is its etymological meaning, but in English it is about equivt. to 'must' followed by 'very'. *Sazo o tsukarê dé gozaimashô*, you must be very tired, or, how tired you must be. **Yorokobu**, to rejoice, to be glad. *Amari yorokobimasumai*, he will not be particularly delighted. From this verb comes the adj. *yorokobashi*-, the adv. of which *yorokobashiku* followed by *omô* forms the most common expression for to feel pleased, and the negative is used for to feel displeased. The Indic. Pres. followed by *to* means exactly the same thing as the Conditional Present.
- 7.—**Ossharan' de mo**, [your] not-saying even.
- 9.—**Moshiwake**, defence, explanation, from the root of *môsu*, to say, and of *wakeru*, to distinguish; to give reasons for, to apologize; *iiwaké* means the same thing, but is less courteous.
- 13.—**Mukatte**, against, at, to, participle of *mukau*, to be towards, to be opposite.
- 12.—**Kaette**, on the contrary, contrary to expectation; the participle of *kaëru*, to return. **Haji-iru**, compd. of *hajiru* (2 conj.), to feel ashamed and *iru*, to enter in, used in composition to intensify the preceding element, as *komari-iru*, to be very vexed, or put about; *itami-iru*,



to be very sorry. This sentence is used in reply to some flattering expression.

- 13.—**Iwassharu**, common contrn. of *iwaserareru*, formed fr. *iwaseru*, causative of *iu*, to say, just as *ôserareru* from *ôseru*. This word is less used than *ossharu*, being considered much less polite. *Ichigon* (c), one word; *ichigon mo nai*, I have not a word to say (either in self-defence or denial).
- 14.—**Setsu** (c), a joint of bamboo, a limit, a point, a point in time, an occasion. *Kono setsu*, this time, just now, the time just passed, lately. *Sono setsu*, at that time. **Nanni**, emphatic for *nani*. **Sata** (c); *sa* is *suna*, sand, and *ta* is *yuru* to shake, to shake sand in a sieve, to separate the large particles from the small, metaphorically to sift reason from unreason, to tell that which is reasonable, to give good advice, to give directions, to inform, tell. *Sata* as a noun=orders, notice, news, statement.
- 15.—**Go sata wo suru**, to give notice, to inform.
- 16.—**Ari shidai** like *miatari shidai* in III. 4. **Kochira**, this place, *kochira dé*, on this side, on my side; also used for on our side, i. e. we. **Torihakarai**, root of *torihakarau*, to make arrangements; fr. *toru*, to take and *hakarau*, to devise. In many of these compd. verbs in which *tori* forms the first element it has no more force than in the vulgar English to take and do, to take and go.
- 18.—**Shiujin** (c) (*aruji-hito*, master person), either master or mistress. In Japanese families the husband alone is

*shiujin*, but a widow is *shiujin* in her own house. Mistress is expressed by wife.

- 19.—**Go sata**; this is one of the cases in which *go* seems to have lost its honorific meaning; in 15 and 16 *go sata* is the word *from* the opposite party; here it is the word *to* him. *Sata suru* is to give orders to an inferior, and *go* is probably prefixed in speaking to an equal from a false analogy. A similar peculiarity is observable with the word *burei* (c), rudeness. *Soré wa go burei dé gozaimasu*, that is rude of you, Sir; but *go burei itashimashita*, I have been rude to you.
- 21.—**Omomuki**, meaning, gist, root of *omomuku*, to go towards, hence the bearing, as we also say in English. **Nanibun domo**; *dômo* merely strengthens *nani bun*. **Kangae**, judgment, opinion, root of *kangaëru*, to consider. **Yatcha**, for *yatté wa*. *Yaru* is a common colloquialism for 'to do.' Lity. My orders are-not whilst-as-yet (*uchi ni*) self alone's judgment by acting will-not-do (must not act).
- 23.—**Mosu** is more polite than *iu*.
- 24.—This sentence is an example of exaggerated politeness common among the lower classes in speaking to their superiors; they will even say *gozarimasen' dé gozarimasu*, for 'there is not.'
- 28.—**Mos'tcha** for *môshité wa*.
- 32.—Lity. That is outside [the] talking.
- 35.—**Mattaku**, completely.
- 36.—**Sumu**, to finish, v. i. *Suman' koto* or *sumanai koto*, a thing in which one's duty has not been completely per-

formed, a wrong, unwarrantable action. *Anata ni tai-shité sumimasen*, I have not done my duty by you, have not acted rightly by you.

- 37.—**Hanashi-kiru**; *kiru* is compounded with verbs to signify the completeness or intensity of the action, in much the same way as *shimau* is used with the participle: e. g. *wakari-kiru*, to understand completely, *norikiru*, or *nokkiru*, to ride at full speed.
- 39.—**Tane**, seed, metaphor for stock.
- 40.—**Lity**. As-for that man, [he] does-not-become even talk.
- 41.—**Biro** (c) **na**, indecent, dirty. There is nothing which may not be said in good company if it is prefaced with this sentence, or with *birô nagara*, although indecent.
- 43.—**Omoshiroi**, interesting, amusing, pleasing, proper. *Omoshiroku nai*, unpleasing, uninteresting. Lity. Is there-not any amusing story?
- 44.—**Yoppodo**, vulgar pronunciation of *yohodo*, compd. of *yo* (c)=the Japanese root *amari*, excess, and *hodo*, quantity.
- 46.—**Ho** (c), side. The being silent side, as distinguished from the talking side. This use of *hō* for the word 'alternative' seems to have some connection with the Chinese theory of *yin* and *yang* (*in* and *yō* in Japanese), according to which everything has its opposite and correlative, each idea its positive and negative form, which lie on opposite *sides* of a neutral boundary. Lity. useless talking to-do (rather) than, to-be-silent side is-good, that [I] think.
- 47.—**Jitsu wa**, as to [the] truth [of the matter]. *Wa* emphasizes *jitsu*,

49.—**Sore-kkiri**, colloquial for *soré kiri*, that only.

### EXERCISE IX.

- 1.—**Ikanai**, Neg. Indic. Pres. of *iku* to go, used in the same way as the potential *ikenai* to mean ‘will not do,’ ‘is unsatisfactory.’ **To sa** ; *to* is the quotation particle; *su* a demonstrative particle, used here as an equivt. to *iimasu*, says, or say.
- 2.—**Tsuite**, participle of *tsuku*, said to be a corruption of the archaic *toku*, to say, to tell. **Ira** seems to be a corruption of *iru wa*, an emphatic *iru* ; it is only used in speaking to coolies, and is a common expression amongst that class.
- 4.—**Koso**, particularly, especially, gives emphasis to the subject of the sentence; *you* are a liar, not I, in answer to such a sentence as *omaï wa usottzuki da*.
- 6.—**Aitsu**, prob. a contrn. of the demonstrative root *a*, that yonder, and *yatsu* fellow. **Domo naran’**, really won’t do, he telling lies really won’t do, or, he is such a liar that it really won’t do. The Yedo people generally say *ikanai* for *naran’* and *shiyô ga nai* for *dômo naran’*.
- 8.—**Iitsukeru** (from the root of *iu*, to say and *tsukeru*, to apply), to tell to, to inform, hence also, to order.
- 9.—Though [you] tell [him it] is-good.
- 10.—**Naze**, why.
- 11.—**Lity**. [The] not doing (*sen’ no wa*) as [I] told [you] what sort-of thing is [it] ?
- 12.—**Go** (c), after ; *kono go*, after this, in future; *sono go*, since that time. **Danji-tsukeru**, from *danji*, root of the

verb *danzuru* (*dan* (c) and *suru*), to speak to, and *tsukeru*, to apply ; to speak strongly to, to give injunctions to.

18.—**Lity.** Having talked [to him I] will-see (what effect my talking has).

15.—**Moshitai**, the desiderative adj. from the auxiliary verb *môsu*, to do. **Lity.** There-is [a] subject [which I] desire-to-talk-upon [to you] ; the honorific *o* has the force of ' to you.'

16.—**Hoka**, other places, elsewhere than here. **Shabetcha** for *shabetté wa*, fr. *shaberu*, to chatter, gossip, blab. *Shabekuru* is a vulgar word for *shaberu* ; *perapera shabekutté*, chattering like a flock of magpies. **Lity.** Going elsewhere must-not chatter.

17.—**Yakamashii**, noisy, also needlessly strict and given to scolding. **Lity.** Noisy ! must not chatter. *Oto* is usually given in dictionaries as the equivalent of noise, but instead of *oto wo suru*, which the learner would imagine to mean ' to make a noise,' the Japanese use either the verb *sawagu* or the adj. *yakamashii* and *sôzôshii*. There is an noise, or sound, is *oto ga suru*, not *oto ga aru*; *nikai ni taihen no oto ga shita*, there was a tremendous noise upstairs (that is, a natural noise ; if the noise had been made, by a servant for instance, one would say *nikai ni taihen ni sôzôshikatta*).

18.—**Hidoi**, terrible, in the vulgar sense of the word. **O Shaberi**, a chatterer. The unnecessary *o* makes this sentence sound as if it came out of a woman's mouth.

19.—**Tagon** ; *ta* (c), to others, *gon* (c), to say. This sentence is a polite way of asking a gentleman to keep a secret ;

- one might also say *go tagen no nai yô ni negaimasu* ; in vulgar language *iitsukétcha ikanai* ; *iimoras'tcha komaru*.
- 21.—**Iwareru**, pass. of *iu*, to say ; being told, or having such a thing said to one. **Iraremasen'**, neg. indic. pres. of polite form of potential of *iru*, to be.
- 22.—**Tonin** (c), lity. this person, he, she, the person under discussion. **Kakeau**, to discuss with, consult with, speak to about a matter requiring arrangement.
- 23.—**Shitotsu**, vulg. for *ichidô*, once ; the word is often used instead of the proper auxiliary numeral, as *o cha shitotsu* instead of *o cha ippai*.
- 25.—**Dokka**, colloquial contrn. of *doko ka*, some where or other. **Shito-goroshi**; *shito*, person and *korosu*, to kill ; signifies either murder or murderer. **So da**; appearance is—it appears that.
- 26.—**Aisatsu** (c), answer, hence the knowledge of how to answer, the art of saying civil things, politeness generally, bowing or taking other notice of a person in the streets.
- 28.—**Hento** (c), answer ; *hen* (c), to return and *tô* (c), to answer. **Des,** common abbreviation for *dé gozarimasu*. Lity. how is your (o) answer ?
- 31.—**Ichiban**. lity. number one, chief ; used also for the sign of the superlative ; *itatté* is however better in the latter use. **Kuchi wo kiku** ; to speak, hence to be influential.
- 32.—**Nazo**, kind-of, a rather depreciatory way of speaking of persons, but yet sometimes used after the pronoun of the second person. Lity. an individual of my kind ; a

humble person like myself. *Nanzo* and *nado* are synonymous with *nazo*.

- 34.—**Kuchi wo dasu**, to put forth mouth, i. e. words, to speak (like the slang expression 'jaw').
- 35.—**Iidas'tcha** fr. *iidasu*, compd. of *iu*, to say, and *dasu*, to give forth, put forth. *Dasu* as the second member of a compound verb has often the force of the English adverb 'out,' as in *hikidasu*, pull out; *oidasu*, drive out; just as *komu*, to enter, has the force of 'in'; as in *hasami-komu*, to tuck in (a bed); *isêkomu* to tuck in (a dress). This sentence may mean 'it would be useless' or 'it would be improper,' etc.
- 36.—**Saisho** (c), very first, at first (*mottomo hajimé*); *da* is understood before *ka*.
- 37.—**Ataru**, lity, to hit, to be equivalent to, to correspond to.
- 31.—**Tsumaranai**, useless, unreasonable, offensive. **Iika-keru**, to address to, also to begin to speak.
- 39.—**Tokoro**, lity. place; with *dé*=about to, on the point of. It was [just] the place [in the conversation] [where I was going] to commence-to-say that.
- 40.—**Buttsuke ni**, suddenly, without notice, prob. connected with *buchitsukeru*, to strike.
- 41.—**Jibun** (c) (division of time), point of time, occasion, moment. **Hioban** (c), report, reputation, hence *hiôban suru*, to be reported, to be a subject of report.
- 42.—**Kono tabi**, synonym for *kono setsu*, lately, of late. **Ironna**, contrn. for *iroiro na*, of all colours or sorts.
- 43.—**O-hioban**, a compd. of *ô*, great and *hiôban*.
- 44.—**Fusetsu** (c) (wind talk), rumour, report.

- 45.—**Taitel** (c) (the greater part of the whole), for the most part, mostly, most probably. **Kiosetsu** (c) (vain or empty talk), a report without foundation, a falsehood.
- 46.—**Fubun** (c) (wind-hearing), synonym of *fúsetsu*.

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### EXERCISE X.

- 1.—**Goran** (c), compd. of *go*, sovereign, august, etc., and *ran* (c), to see, to look ; the act of looking or seeing. The use of this *go* obviates the necessity of employing a pronoun. *Goran* is never used by the speaker of his own looking ; he would say *haiken* ; v. No. 4.
- 2.—**Ichiran** (c), compd. of *ichi* (c), one and *ran* (c), same as in *goran*. **Kara**, from, after. Lity. Shall [we] make [it] into a thing of after [you] have seen [it] ; *go ichiran nas'tté kara* being the attribute of *koto*.
- 3.—**Goran ni ireru**, lity. to put into the august looking, to show you. **Sanjiru** or *sanzuru*, to come, is compd. of *san* (c)=Jap. *mairu* and *suru*.
- 4.—**Haiken** (c), the act of looking at reverently, *hai* (c)=Jap. *ogamu*, to adore, *ken* (c)=Jap. *miru*, to see.
- 5.—**Ai narubeku wa**, if it be possible. The *ai* is simply euphonic, and is prefixed to almost any verb by natives who wish to be very polite. *Naru* to be. *Béku*, the adverbial form of the root *bé* (cf. Aston, Written Language, p. 67), which is suffixed in the epistolary style to form the future, potential and imperative. *Wa* is the separative particle.
- 6.—**Doka** is compd. in same way as *dôzo*, from *dô*, how and a dubitative particle ; some how or other, pray ! it is more



familiar than *dôzo*. **Osetsukete**, fr. *ôsetsukeru*, to command, compd. of the archaic *ôseru*, to say (used of superiors) and *tsukeru*, to apply, just like *ii-tsukeru* (IX. 8). It is also used in the sense of to grant.

- 8.—Lity. Have-seen-ness is not, the having seen is not.
- 9.—**Kasuka ni**, indistinctly, hazily, connected with the word *kasumi*, haze or haziness.
- 10.—Lity. [It] does-not-suffice for looking-at.
- 11.—Lity. May [it] probably be seen (*miraremashô ka*) by us also.
- 12.—[The] not-getting-being-seen probably-does-not-exist.
- 13.—**Isha** (c), compd. of *i* (c), medicine (the art) and *sha* (c) =Japanese *mono*, a person. **Mite morau** is the correlative of *mité kureru*, which describes the action of the doctor ; both *morau* and *kureru* are here auxiliary verbs.
- 14.—**Kiki-gaku**, compd. of the root of *kiku*, to hear, and *gaku* (c), to learn (Jap. *manabu*), lity. hear-learning ; *mi-gaku* in the same way fr. *miru*, to see.
- 15.—**Warui koto suru no wa** ; the verb as a noun, [the] doing bad things. **Kamisurido**, fr. *kamisuri*, vulg. for *kamisori*, a hair-shaver, razor, and *to* connected with *togu*, to sharpen. **Mita yo na** (like *kono yô na*, this sort of)=seen sort-of, looking-like. **De**=being, or 'is, and,' equivalent to the fuller expression *dé atté*. **Tambi ni**, colloquial for *tabigoto ni*, on every occasion that. 'On every occasion,' as an isolated expression, would be represented by *maido* (c). **Hata ni**, at the side, close by. **Tsuite**, fr. *tsuku*, to be close at ; *hata ni tsuité ité*, being close by. **Hetta**, Indic. Past of *heru* (i. v.), to

diminish (diminish as a transitive is *herasu*). **Chigai wa nai**, there is no mistake ; *chigai* is root of *chigau*, to differ, be wrong. Not *chigai*, but *machigai* is ordinarily used for the noun mistake. The literal meaning of this phrase is, [the] doing evil, is [a] thing as if [one] saw [a] razor-hone, and every time [one] uses [it] though, in spite of [one] looking at [it] being by, [the] thing called has-diminished is not visible, there-is-not doubt that [it] goes diminishing. The idea being that doing wrong grows imperceptibly upon a man, in the same way as the hone lessens in size.

- 16.—**Okui**, Kiôto form of *ôkiku*, a/v. from the root *ôki*, big ; *ôkui naru no wa*, the becoming big *mé ni mien'*, is not visible to the eye. This and the preceding sentence are from the *Shingaku Michi no Hanashi*.
- 17.—**Me ni tatsu**, lity. to stand to the eye, to attract attention. **Sei** is generally written with a Chin. character which means *naru*, to grow.
- 18.—**O me ni kakeru**, to hang on to the august eye.
- 19.—**Hosokute**, being fine, small=*hosoku atté*. **Me ni kakaru**, lity. to hang on the eye, to be seen. *Kurai*, quantity. Being small, it is a thing of such a (small) quantity as is not visible to the eye.
- 20.—**Tomaru**, lity. to stop (v. i.). Is there not an article which stopped in your eye.
- 21.—**Medori**, interview, audience ; compd. of *mé*, eye, and the root of *tôru*, to pass through.
- 24.—**Tsugo** (c), fr. two Chin. words which mean 'altogether,' in which sense it occurs often, e. g. *tsugô ikura*

how much altogether. It also means the components of a thing, hence arrangement ; and a good arrangement (*yoi tsugô*) is convenience. The sentence means, if that can be known it is greatly a convenience.

- 25.—**Jindai** (c), Chinese for *kami no yo*, the age of the gods, which preceded the historical age. **Shoji** (c), Chin. for *motsu-tokoro* (not used), that which is held, possessed, hence a possession, a piece of property ; also *shoji no mono*, thing possessed. Lity. [One] does not know whether (*ka*) [it is] perhaps (*mo*) a possession from the age of the gods.
- 27.—**Kawo**, face, *shiranai kawo*, a not-knowing face ; was doing [a] not-knowing face.
- 29.—**Go zonji**. *Go* the honorific 'august,' which takes the place of the pronoun of the second person in polite speech ; *zonji*, root of *zonjiru* or *zonzuru*, to know.
- 31.—**Shochi** (c) sometimes means consent, but here knowledge of.
- 32.—Lity. was [it] understood ?
- 37.—Lity. a thing of which the reason is not comprehended ; *waké ga wakaranai* becoming the attribute of *koto*, *no* is substituted for *ga*.
- 38.—**Toki-satosu**, to explain, from *toku*, to loosen, to explain and *satosu*, to inform.
- 39.—**Wakaran'** *keria*=*Wakaranu kereba*.
- 40.—**Furansu** is the nearest approach to the word France which a Japanese can make. **Go** (c) is=*kotoba*, language.
- 41.—**Tori-shiraberu**, to make inquiries ; *tori*, to take, has

an intensive force, like *take* in the vulgar 'took and gave him a beating.' *Shiraberu*, to examine. The sentence is often used by the Japanese merely to put off a disagreeable discussion, and with no intention of 'inquiring.'

- 42.—**Ikinari ni**, from *iki*, to go, and *nari*, form, manner, in such a manner as if one were proceeding with a subject, and not starting for the first time, hence, without previous reference to.
- 43.—**Wakatta**, actually the past of *wakaru*, to be comprehended, but used idiomatically for intelligent, reasonable.
- 44.—**Koshaku** (c), explanation, compd. of two words, each of which means 'to explain.' *Kôshaku suru* is 'to explain.' The word is also used for certain entertainments much frequented by the lower classes, where passages from history are narrated and commented on, also generally for 'lecture.'
- 46.—**Kokoroéchigai**, misconception. *Kokoroé* is compd. of *kokoro*, heart, mind and *é*, root of *eru*, to obtain, lity. a getting of mind, a conception of a matter, an understanding about it, an idea (*sono kokoroé dé oru yô ni itté oké*, tell him to understand that, to bear that in mind); also used for 'the impression that.' *Kokoroéru* is 'to be under the impression.' The whole word means therefore 'a mistaken impression,' 'a misconception.' In government proclamations offenders against the law are often spoken of as *kokoroé-chigai no mono*, persons who labour under a wrong impression, and the offence itself is called *kokoroé-chigai*.

- 47.—**Rioken** (c) is perfectly synonymous with *kokoroé* ; it is composed of two words meaning *satoru*, to know, and *wakatsu*, to comprehend.
- 48.—**Omowassharu** ; corruption of *omowaserareru*, polite form for *omô*, to think, formed like *ossharu* and *iwassharu*.
- 50.—**Kimi**, lity. prince, used for the pronoun of the second person singular, especially among the educated classes. *Boku* (c), slave, is the corresponding pronoun of the first person. **Oboshimeshi**, a polite word for *riôken*, idea, intention.
- 51.—**Mikomi**, intention, plan, opinion.
- 52.—**Gaten ga iku**, an idiom—to understand. A thing which one does not understand is *gaten no ikanai koto* ; *mairu* may be used instead of *iku*.
- 53.—**Mitate**, root of *mitateru*, to select ; its meaning comes very near to that of the slang expression ‘ to spot ; ’ also to see off at starting on a journey.
- 55.—**Zonjiyori**, opinion, sentiment, view, objection.
- 57.—**Tsuku** is like the *tsuku* of *omoitsuku*, to have come into one’s head, from *omô*, to think and *tsuku*, to arrive.
- 59.—**Kanko** (c) **suru**, to consider, ponder over.

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### EXERCISE XI.

[In this Exercise a foreigner and various Japanese appear.]

- 1.—**Irassharu**, corruption of *iraserareru*, formed from *iru*, to enter, in the same way as *omowassharu* from *omô*. It is used in exactly the same sense as *o idé nasaru*, than

which phrase it is considered more polite. The polite form *irassharimasu* is usually corrupted into *irasshai-masu*, as *gozarimasu* into *gozaimasu*.

- 2.—Lity. Kawasaki as-far-as how-many *ri*, may-[it-]be ?
- 3.—**Tsugi no**, next. *Tsugi* is the root of *tsugu*, to join.  
**Shiku** (c) is the Yedo pronunciation of *shiuku*, a post-town, pl. *shiku jiku*.
- 4.—**Moshi**, I say ! an ellipsis for *moshi mo donata de gozaimasen ka*, are you not perhaps Mr. so-and-so.
- 7.—**Muko no**, opposite, yonder, ahead. **Tsukiataru**, root of *tsuki-ataru*, to hit against, to run straight against, used for the place struck by taking a certain road. Lity. [the] opposite place-struck what-place is ?
- 8.—**Michi** is the indirect object here, and *wo* has rather the value of *ni*, by. Lity. if-[one] were-to-run-straight-ahead-against by this road, what place to does [one] come ?
- 9.—**Michi wo iku** is just like our 'to go the road.' That road if [you] go, [it] considerably loss becomes, i. e. will considerably be loss.
- 10.—Lity. By that (in that case) this round-about road ? [one] does-not-know, i. e. one does not know whether this may not be, etc.
- 11.—**Nanto** at the beginning of a sentence corresponds to 'how' in 'how long this road is !' In this sentence it comes in at the end simply because the speaker forgot to put it at the beginning. Such transpositions are common in colloquial. Lit. Fearful round-about road is [it] not, how ?

- 12.—**Saki**, end, point, foremost point, front, followed by the generic particle *no*, has the force of an adjective—which is in front, ahead. Lity. From this [the] road which is ahead—how is [it] ?
- 13.—**Itatte**, very, the participle of *itaru*, to arrive at, i. e. arriving at the extreme, extremely. **Sore ni**, to that, in addition to that, and moreover. Lity. Yes. [It] extremely good is, to that [it] all flat-ground only [is]. *Gozaimasu* must be understood after *dé*.
- 14.—**Chikamichi**=*chikai michi*, near road (v. Aston, § 31). **Do shite mo**, any how, in any case. Lity. this near-road's fashion is, i. e. looks like a near road.
- 15.—Lity. From this mountain-road being, extremely bad is.
- 16.—Lity. Road being-narrow difficult-to-pass-along is. The adj. root **niku** suffixed to the roots of verbs implies that the action spoken of is difficult or disagreeable, as *wakari-nikui*, difficult to understand, *mi-nikui*, disagreeable to see, ugly, displeasing to the eye.
- 18.—Lity. Tōkaidō from having gone alternative (*hō*) after-all profit will-be. 'After all' would be a better rendering than 'nevertheless' in this place.
- 19.—**Noboru** and **Kudaru** were used of going up and down to and from Kiōto, but the terms would probably be reversed now that Yedo, under the name of Tōkiō or Tōkei (Eastern Capital), has become the recognized metropolis and residence of the sovereign.
- 21.—Lity. Tokaidō's outside in *Kamigata* to ascend road will-there-be ? *Kamigata*=lit. top-side.
- 23.—Lity. Hakoné's barrier as-to [they, the guards] strict

are-probably. **Sekisho**, is compd. of the root of *séku*, to bar, dam, and *sho* (c), place.

- 24.—This is the same *sa* as in *ikanai to sa* (IX. 1). **Ne** implies a sort of hesitation in the speaker's mind; he is reluctant to give a wholly condemnatory reply, and consequently proceeds to say, *má*, etc. well, passport without (*nashi ni*) cannot-pass extent's affair since [it] is.
- 25.—Lity. Frightful really road bad-is.
- 26.—*Tôrenai* would more exactly represent 'you can't pass,' but the Japanese often make a confusion between the intransitive from the same root and the passive. Lity. Because that-place in water collected is, [it] is-not-passed.
- 27.—**Atchi** is like *achira* in V. 21.
- 28.—**Sono itcho to mosu wa**, 'that which is called a *chô*,' is a more precise way of saying *itchô wa*, a *chô*. **Ri** (c) in composition with numerals undergoes no change. **Oho** (c) is regular except *itchô* and *jitchô*, one *chô*, ten *chô*. **Shaku** (c) is irregular in *is-shaku*, *san-jaku*, *has-shaku*, *jis-shaku*, one foot, three, eight, ten feet. **Sunawachi**, then (inferential), is a word seldom used in colloquial.
- 29.—**Watashi no ho no**, my side's, my country's.
- 32.—Lity. No. My calculation by forty *ken* there is difference.
- 33.—**Nobite iru**, is long, from *nobiru*, i. v. to lengthen. Here *nobité* has the appearance of a perfect participle.
- 35.—Lity. Last-night rain fell, and-therefore (*kara*) awfully road bad has become.



- 36.—**Lity.** To-day going-and-coming people's numerousness !  
This is the commonest form of expressing 'how' followed by an adj. and a note of admiration.
- 37.—**Sankei** (c) visiting a temple, etc. ; *sankei suru*, to visit a temple, etc.
- 38.—**So ka mo shirenai** ; lity. thus ? even [it] is-not-known ; it cannot be known (for certain) whether it is not so (but I rather think it is).
- 30.—**Kobo Daishi** (vulgo *Daishi sama*) is the posthumous title of the priest *Kūkai*, the founder of the Buddhist sect called Shingon Shiu. Temples in honour of this saint are extremely common all over Japan. **Meinichi** (c), lity. life-day, (the anniversary of) the day when the life of an individual ends.
- 40.—**Annai wo suru**, to guide. *Annai* is used for 'a guide', as well as for 'guiding'.
- 42.—**Magaru**, i. v. to bend, turn. Lity. This from three *chô* beyond's place at the-left to-turn cross-street there-is, and that-place to entering that from again the-right to turning straightly going [it] is. **Iku n'** (for *iku no*) may be regarded as the equivalent of *iku mono*, a person who goes ; you are a person who goes, you must go.
- 44.—**Doitari**, frequentative of *doku*, i. v. to get out of the way, used as an imperative. This employment of the frequentative is very rare. **Kore** ; the pronoun used as an angry interjection=Here !
- 45.—**Orai**, way !
- 46.—**Yoru**, to approach, *waki é yoré*, approach [the] side, go aside. This and the two preceding phrases would be

used by a servant making way for his master through a crowd; the following two by a person making way for himself.

- 49.—**Hidari-gawa**, compd. of *hidari*, left and *kawa*, side. **Hoshimise**, lity. a sun-drying shop, goods spread on a mat on the earth. **Ga**, as in No. 42, must be translated 'and'.

- 50.—**Fushin chiu**, compd. of *fushin* (c), building, repairing, and *chiu* (c) inside of, whilst. A large number of similar compounds exist, as *gimmi-chiu*, under examination, *shiufuku-chiu*, under repair, *ô-setsu-chiu*, in the middle of a conference, *gozen-chiu*, at dinner, breakfast, etc. **Orai-dome**, compd. of *ôrai* (c), thoroughfare, going-and-coming, traffic, and the root of *tomeru*, t. v. to stop. *Ôrai-domé da* is the attribute of *sô*.

- 51.—**Dori** (c), reason, *dôri dé*, with reason, with good reason, no wonder that, that's why. **Karibashi** from *kari*, root of *karu*, to borrow, used in compds. in the sense of provisional, temporary, and *hashi*, bridge. **Kakaru**, i. v. to span, requires *ni* after the object. *Kawa ni hashi wo kakeru* is, to throw a bridge across a river.

- 52.—**Fune no deru uchi**, whilst the boat comes forth, is being got out. **Chito**, same as *chitto*. Lity. boat's is-being-got-out whilst a-little having-rested [we] will-proceed.

- 53.—**Zuibun** (c) lity. to be in accordance with *bun* (circumstances, position, duty), hence, properly, considerably, pretty (as an adv.), as much as possible.

## EXERCISE XII.

[The speakers are respectable people belonging to the trading class.]

- 1.—**Oto ga suru**, there-is [a] sound. (v. IX. 17) **Dotchi** for *dochi*; *dotchi no hô*, where's side, what quarter. **Shira** is *shiranu*, know-not, deprived of its final syllable. Lity. Fire-bell's sound there-is. [The] fire what side, [I] do-not-know.
- 2.—**De**, the root of *deru*, the issuing-forth, turning-out (of the firemen). **Kakaru**, i. v. to commence.
- 3.—**To**, root of *tôi*, distant. **So** (c), appearance. *Tô sô da*, means 'it seems to me to be distant'; *tôi sô da*, it seems that it is distant, I hear or, am informed that it is distant. The former idiom implies belief, the latter suspension of belief in the reality of a fact.
- 4.—*Shimmei-mae*'s side red seems.
- 5.—**Yakenakeriya ii**, if [they] do-not-burn (i. v.) [it] is good. The conditional present followed by *yoi* is the most common way of expressing the idea of 'hope,' for which there is no exact equivalent in the form of a verb. *Yakereba ii*, would be 'I hope they'll burn'; *yakereba ii to omotta*, 'I hoped they would burn.' Care must be taken to distinguish between *yaku*, transitive, and *yakeru*, intransitive.
- 7.—As-to [the] wind, since [it] is north-east-wind as-to yonder side to-be-anxious-about things there-will-not-be.
- 8.—**Awaa kutte**, participle of *awaa kû*, to be in a flurry, same as *awateru*; *awa wo kû* is also used. Lity. Here! [it]-is-dangerous. Pay attention. Being-in-a-flurry look-

out from to-fall-down will-not-do. **Hinomi** is prob. elliptical for *hi no mi-dokoro*, fire's looking-place.

- 9.—**Wakaishi**, Yedo pronunciation of *wakaishiu*, compd. of *wakai*, young and *shiu* (c), all; used as a sort of suffix to nouns to denote a class, as *kodomo-shiu*, children, *betté-shiu*, the corps of *betté*, *yakunin-shiu*, the officials, but here it forms a compound with the adjective. It is a friendly way of addressing a young man of the lower classes.
- 10.—**Deta so**, vide V. 13.
- 12.—**Dekiranai**, from *dékiru*, formed from *deru*, to issue, like *hanashi-kiru* fr. *hanasu* (VIII. 37). Lity. it appearing that (*sô dé*) the firemen (*hikéshi*) have-not-(*nai*) yet (*mada*) turn-out-completely (*dé-kira-*), [they] pass (*tôru*) shaking (*futté*) [their] standards (*matoi wo*).
- 13.—**Nanto** is here a mere ejaculation, 'I say.' **Kajiba**, the scene of the fire; fr. *kaji* (c), fire, and *ba*, place. Lity. I-say, paying-a-visit-of-sympathy at-the-same-time [the] fire-spot to going [we] will-see is-[it]-not?
- 14.—**Sa**, come along! an exclamation which invites to do anything.
- 15.—**Kozo**, term applied to small [servant-boys. *Kaji-baori*, a short overcloak worn at a fire. *Haori* is the root of the verb *haoru*, to put over the shoulders, used as a concrete noun. Lity. Here! small-priest; don't [you] get-out [my] fire-coat?
- 16.—**Imaimashii**, provoking! derived from *imu*, to dislike.
- 19.—**Sawagu** is rather to be excited than to be alarmed.

**Bunan** (c) (compd. of *bu* not, and *nan*, misfortune), safety, being safe, escaping loss or damage. **Medeto**, adv. of *médetai*, fortunate, auspicious, desiderative adj. of the archaic verb *médzuru*, to love, admire, the termn. *taki* retaining its original force of 'very.'

- 20.—**Sozoshii**, tumultuous,—*koto*, tumultuous-ness; composed of the Chin. word *sô*, noisy, (seen in *sôdô*, a disturbance) reduplicated, and the termination *shii*, as in *osoroshii* (II. 29). Lity. Something really [it] is tumultuous-ness. **Kot'de** for *koto dé*. **Taku** (c), house, home, does not mean houses in general, like *iyé*, *jinka*, but one's own house; *yado* is synonymous. **Kazawaki**, compd. of *kazé*, wind, *waki*, side, side of the wind, away from the wind. *Shikashi* has been brought from the beginning of the phrase, like *nanto* in XI. 11. *O kidzukai wa gozaimasen*', there is nothing for you to fear, must be understood after it.
- 21.—O, greatly has burnt, but already burnt-out-fire (*shita-bi*) has become. **Shitabi**, *shita*, bottom, and *hi*, fire; *chinka* (c) is an elegant synonym.
- 22.—**Tobi-hi**, from *tobu*, to fly and *hi*, fire, fire which has separated from the main conflagration, broken out elsewhere; analogous to *tobichi*, a detached fragment of land. *Tobi-hi ga shita*, lity. flying-fire has happened, like *oto ga suru*, there is a sound.
- Dozo-dzukuri no**, built like a mud godown, compd. of *dozô*, a mud-godown (fr. *do* (c), earth and *zô* (c), godown), and *tsukuri*, fashion, way of making, root of *tsukuru*, to make or build; like *nikai-dzukuri no*, built in two-story

style; *nagaya-dzukuri no*, built in a row; *goten-dzukuri no*, built like a palace. **Doko no**, where's, is preferred to *daré no*, which would imply individual property, while *doko* would refer it to a locality inhabited by a family. **Kaburu**, to cover over, to put on, here used intransitively.

- 24.—**Nijiu-baren no**, double fringed. **Baren** is a fringe of paper tassels attached to a banner. **Gumi**, for *kumi*, band, society. The brigades in Yedo are distinguished by the signs of the syllabary.
- 26.—**Keshi-kuchi**, fr. *kesu*, to extinguish and *kuchi*, a point of attack, lity. mouth, entrance. **Toru**, to take, used in the sense of *erabu*, to select.
- 27.—**Mimawari**, inspector, used for *kajiba-mimawari*, an inspector of fires, an official of high rank under the Tokugawa Shôguns, generally an *o tsukai-ban*, or aide-de-camp. **Shikoro-dzokin**, a hood with a *shikoro* (that part of the helmet which protects the back of the neck) made of several thicknesses of cloth quilted together. **Kaburu** is here 'to wear on the head.'
- 28.—**Iya**, exclamation of surprise, pain, sympathy. **Ruisho** (c), compd. of *ruî* (c)=*tagui*, kind, and *shô* (c)=*yakeru*, to burn, burning in a lot with others; *ruishô suru*, to share in a conflagration. **Kinonoku**, sorrow (for others), *o kinodoku dé gozaimasu*, I am sorry for you, I sympathize with you. There is an ellipsis of *koto des'* (is thing) or some such phrase after *na*; and in the second phrase something must be understood like *koto ga sumimashita kara madzu anshin da*, but as the affair has

ended without (*mo nakuté*) your being hurt (*o kega*)  
I am relieved from anxiety, as far as that is concerned  
(*madzu*).

- 29.—**Iiye**, no, disclaims any right to condolence, which is represented by 'yes, but' in the translation. **Sore demo**, even with that. **Sho-dogu** (c), all [my] furniture. **Sho**, all (prefixed to certain nouns, chiefly of Chinese origin), serves to form a sort of plural; *sho-shokunin*, the artizans, *sho-shōnin* or *sho-akindo*, the merchants, *sho-ke* the (noble) families, like our 'nobility and gentry.' **Dōgu**, furniture, pots and pans, etc. Lity. even then, as all-[my]-furniture came-out, this by-itself is good-fortune.
- 30.—Lity. Well, that is [a] splendid thing for you. Alas! as-to us even-to [the] things [we] got-out, [our property] burnt completely. **Iya mo** is prob. elliptical for *iya mô tamaranai*, no! any-longer [I] can't-restrain-myself, or some similar expression of despair.
- 32.—**Ochitsuita**, settled down, calm; Indic. Past of *ochi-tsuku*. **Yo**, appearance; even with [a] calm appearance at such times [as these] [any one] is [an] individual [who] gets-excited.
- 33.—**Sosobi**; *sosô* (c), accident *hi*, fire; **tsukebi** from the root of *tsukeru*, to apply; 'applied fire.' 'Or' is generally expressed by placing *ka* after each of the alternatives, as in this phrase. *Inu da ka, neko da ka, shirenai*, you cannot tell whether it is a dog or a cat. **Aruiwa** is only used by the learned, who introduce word for word translations of Chinese idioms into their talk. When the second alternative is a negation of a verb of which

the first is affirmative, the negative of the verb must be used, since there exists no word 'not' in Japanese; e. g. 'I will go and see whether he be at home or not' would be *uchi ni iru ka inai ka mité kimashô*. Other Ex. I must make haste or I shall be late, *isoganakeria osoku natté ikanai* (or *ma ni aimasen'*). Five or six years, *go roku nen*. Seven or eight men, *shichi hachi nin*. Or if you don't like that, *mata soré wa o kirai nara*.

- 34.—**Tsukamaru**, corruption of *tsukamaerareru*, passive of *tsukamaëru*, to catch, arrest.
- 35.—**Sori ya** for *soré wa*. **Kimi** (c), feeling. Lity. that is a good feeling.
- 36.—**Shimeri**, extinguishment, root of *shimeru*, to be extinguished. **Utsu**, to strike, ellipsis for *shimeri no kané* (bell) *wo utsu*. **Ando** (c) **da**, [it] is freedom-from-anxiety, like *anshin da*.
- 37.—Lity. Because as-to me there-is [a] place to call at, from here [I] will-do separating-from you (o).
- 38.—Lity. Master, how was [the] fire.
- 39.—**Taika** (c), *tai*, great, *ka*, fire. Lity. Well, [a] in late-years not great-fire. Even with that, only (*koso*) because [the firemen] worked well did-[it]-finish with [a] things of-that extent, but (*ga*) were-[it]-nct so, with this wind, how-much [it] burns? is-not [a] known thing. **Kono kaze da mono** is exactly our 'with such a wind as this.'
- 40.—**Cho-nai** (c), inside the ward, the whole ward. **Dogu**, lity. furniture, means here a valuable servant or functionary. **Me wo kakeru**, to look on kindly, lity. to apply



the eye. **Lity**. [They] are individuals whom [one] would desire (*-tai*) constantly to take an interest in.

- 41.—**Mushin** (c), begging (sponging);—*wo iu*, to sponge. Nevertheless, frequently, sponging are [-they]-not troublesome.
- 42.—**Inye**, more emphatic colloquial form of *iyé*, no.
- 43.—**Lity**. There-is-not [a] place [which] burns to-the-extent-of that neighbourhood.
- 45.—**Kega-nin**, wounded persons, fr. *kega*, hurt, injury and *nin* (c)=*shito*, person.
- 46.—**Hi-no-moto**, lity. the origin of fire, such things as hearths, brasiers, lighted lanterns, etc. any thing from which a fire might arise. **Yojin** (c), caution;—*suru*, to be careful about. **Anna**, that sort of, prob. a contrn. of *aré na* (*na-* for *naru*).
- 47.—**Morai-bi**, compd. of the root of *morau*, to receive as a gift and *hi*, fire, a fire got from some one else, which spread from another house. **Dasanai** is for *kaji wo dasanai*, not produce a fire. **Lity**. As-to [a] caught-fire there-is-not remedy, but [one] must do so-as not-to-produce from one's-own house.
- 48.—**Butsudan** (c); shrine containing ancestral tablets. **Kami-dana**, a shrine containing slips of paper inscribed with the names of Tenshōkō-daijin and of other Shintō deities in which the householder has special faith. These shrines exist in every house, and saucers of oil with burning wicks are placed before them each night. **Ya**; and, or. **Shimesu**, to extinguish. To blow out these sacred lights is considered highly profane. **Lity**. Not-

long-ago [it] appears somebody having-forgotten went-to-sleep.

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### EXERCISE XIII.

[The speakers are a *samurai* with a small establishment, a tradesman who acts as his man of business (*yô-tashi*, or *déiri-chônin*) and a servant of the lower class].

- 1.—**Toki ni**, by the way. **Kodzukai**, a man-of-all-work, fr. *ko*, little and *tsukai*, root of *tsukau*, to employ, use. **Kakaeru** is to keep in one's service for any term not fixed; *yatô* to hire temporarily, for a short period. **Sewasuru**, to render a service, here, to exist in obtaining. Lity. [I] am [a] person who wishes-to-get [you] to-assist-in-obtaining [an] honest person who is [a] single-man, for [I] think [I] will-employ [a] general-servant. *Dékiyô ka*, can you do it, or something of the sort, is understood after *ga*.
- 2.—**Kokoro-atari**, mental-hitting, conjecture, an idea that one knows, formed like *mi-atari* in III. 4.
- 3.—**O tanomi no**, of august asking, whom you asked me for. **Ittai**, (e) in fact, the fact is. Lity. the-fact-is this (man) is country fellow, and (*dé*=is, and) as-to honesty, as you-see, [he] is awkward-fellow (*dé=dé atté*) in-exchange-for that [he] probably-will-not-be-of-use to you (*o*), but——. It is a common practice in colloquial to leave sentences half finished in this way.
- 5.—**Betsu ni**, in addition, other than this, other than myself.

- 6.—**Tokoro**, the matter ; as to the matter of wages.
- 7.—**Lity**. As to august agreement when do-[you]-grant-the favour-of doing [it] ?
- 8.—**Goro** for *koro*, time, used as an adv.—about. **Torikaē**, root of *torikaēru*, to exchange ;—to *shitē*, in exchange for (the agreement). **Bun** (c), share, proportion. *Hannem bun*, half-a-year's proportion ; *n* naturally becomes *m* before *b*.
- 9.—**Haya**, a sort of apologetic exclamation, here expressing the regret of the speaker for giving so much trouble. *O negai môshimasu* should be understood after *haya*, and the sentence will then mean, then, in whatever-way kindly, every-matter [I] have-the-honour-to pray ; like our phrase 'I may leave everything to you, then, Sir.' *O itoma*, etc. is elliptical for *o itoma môsu koto ni itashimashô*, I will make it (i. e. my next action) into taking leave.
- 10.—Understand *kaëranakuté mo* (though you do not return home) after *mâ* ; lity. is-not [-it]-good [even-though you do not go home].
- 11.—**Tori-isogu**, same as *isogu*, to be in hurry.
- 12.—**Lity**. In that case, again shortly to talk come.
- 13.—**Agaru**, to ascend, used in the sense of calling on a superior.
- 14.—**O meshi-kakae ni narimashita** is a more polite way of saying *o kakaé nasatta* ; I am the Kichisuké who became the august employé the other day. **Hikkosu**, contrn. of *hiki-kosu*, to remove one's residence.

- 15.—**Lity**. Well quickly come, like *yoku o idé nasai* (well come.)
- 16.—**Buchoho-mono**, a bungling fellow. *Dôzo*, etc. I have the honour to beseech you kindly, i. e. to be kind to my shortcomings.
- 19.—**No** is like our 'eh !' and is used in Yedo by the superior to the inferior, also amongst equals. *Na* is the same, used to equals. *Né* is familiar, and is most heard in the mouths of women and the lower classes. **Shimbo suru**, to endure. This used of it does not imply that the servant is subjected to any particular hardships, but that he has simply to endure the usual burdens of his station.
- 20.—**Kashikomarimashita**, I have obeyed, the usual way in which a servant promises obedience to an order ; it is also used amongst equals to signify compliance with a request.
- 21.—**Nazo** is added to *yabun* in the sense of 'etcetera.' **Akenai** is for *uchi wo akenai*, not-empty the house, leave the house empty. **Lity**. [You] must act so-as not-to-leave [the house] too-much empty at-nights etcetera. At-times-when, there-being (*atté*) something (in the way of) business, [you] must go out, surely informing [me] to-go is well. **Kitto** is used where we employ 'to be sure to.'
- 26.—**Hiaku** is for *hiaku mon*, a hundred cash. *Tempô* is the name of the chronological period (*nengô*) in which the hundred-cash piece was first coined.
- 28.—**Go kuro** (c), august toil, expression used in thanking any one for trouble he has taken, in dismissing an official

visitor, or welcoming a person on his return from performing an errand.

- 29.—**Nannara**, if it is what ; what being used in the sense of 'what-d'ye-call-it.' Here *nani* may be supposed to mean *o isogi*, august hurry ; if you are in a hurry.
- 30.—**Taigi** (c); fatigue, used in the same way as *go kurô*, but less polite. **Kunna**, for *kuré na* ; *na* is an abbrevn. of *nasaré*, and suffixed to the root of a verb forms with it a common substitute for the imperative, as *kina* for *koi*.
- 31.—**Arau**, to wash, to wash off.
- 32.—**Otosareru**, passive of *otosu*, to knock off, take off, rub off. *Otosareru* is really an active form=getting taken off, and *koké* the object ; compare the phrase *inu ni té wo kamareta*, got [his] hand bitten by [a] dog. **Tamaru mono ka**, am [I] a-person who will endure, is more forcible than *tamaranai*, I do not endure. Lity. [Rather] than that take-care in-order not-to-break [the] plants even ; *demo* is ironically polite ; its real use is seen in *o cha demo o agari nasai*, may I offer you some tea, where *demo* apologises for the absence of something better.
- 34.—**Kirido**, a small door in a gate, or fence. **Kaze de aoru**, to flap with the wind.
- 35.—**Katte**, convenience. The private entrance is called *katté-guchi*, probably because it is a convenience, and as it leads to the kitchen and offices, the word *katté* has come to be applied to that part of the house. **Kumikommu**, from *kumu*, to draw (water) and *komu*, i. v. to be in.

- 36.—**Ichi-ichi**, one-one, each one, one by one, every single one. **Ki no kikanai** is the negative of *ki no kiita*, sharp-witted; *kiku* means to be efficacious, to have effect, to be sharp. Lity. Is-(it)-not well though [you] ask-not each-thing to me.
- 37.—Lity. How doing is-good? [I] do-not-know in-the-slightest.
- 38.—**Naruhodo**, just so. **Katte** here means the arrangement of the house, the ways, the routine. **Muri mo nai**, there-is-not unreason either (i. e. on your part). **Sewa wo yaku**, lity. to burn aid, is to take trouble for; *séwa ga yakeru*, aid burns-for, trouble is taken for, is given-by. When this latter phrase is used as an attribute *no* takes the place of *ga* (vide I. 19). For the use of the Indic. Past as an adj. compare the phrases *yoku wakatta shito*, an intelligent person, *komatta koto*, an annoying thing. **Hone-oshimi**, lity. bone (i. e. labour) grudging, like *kané-oshimi*, money-grudging, meanness in money matters, *maké-oshimi*, defeat-grudging, unwillingness to acknowledge inferiority or a mistake. Lity. but grudging-labour not-being, wonderfully good-is.

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#### EXERCISE XIV.

[Same speakers.]

- 1.—Lity. Master a-little [I] wish-to-petition thing there-is.
- 3.—**Kiubio** (e) is properly a noun, sudden sickness, but here used as an adj. meaning ‘suddenly sick.’ **Shi go nichi** lity. four five day; *yokka* and *itsuka* are used for ‘four

days' and 'five days' when not combined. **Itadakito**, desid. adj. from *itadaku*, to place on the top of the head, hence used as a polite exprn. for 'to receive as a gift;' more courteous than *morau*, and, like it, also employed as an auxiliary. *Chôdai* (c) *suru* (or *itashimasu*) is a common synonym in both senses.

- 4.—**Yoku**, well (ironical). Lity. Your father well constantly falls-ill, eh! Again falsehood telling to take-amusement [you] probably are going. The accent in *asobi* is on the first, in *asobu* on the second syllable.
- 5.—Lity. How doing doing,=how is it possible?
- 7.—Lity. To somewhere have-dropped [it] completely.
- 8.—Lity. Look at that?
- 10.—**Iwazu to**, same as *iwazu ni*. Lity. Well, nonsense not-saying bath's preparation to-make even is-good.
- 11.—Lity. Oh, Kichisuké, a-little to-say thing there-is because here coming is-good.
- 12.—Yes. What august business is-[it]?
- 13.—**Shiho-gae**, change of arrangement; *shihô*, method of doing, system, and *kaëru*, to change, t.v. **Tokoro de**, in the place, whereupon, and so; this *tokoro* ought properly to be attached to the previous sentence, in which case *no* would be used instead of *da*. **Shito**, persons, i. e. servants. Lity. [It] is-not even another thing, but on-account-of economy [it] is [my] intention at-this-time to-make house's change-of-system. Whereupon, as [I] must diminish [the] people, I-am-sorry-for-you, but to you also must [I] give leave. *Hoka no koto de mo*

*nai ga* (or *gozaimasen' ga*) is a common way of commencing a business discussion.

- 14.—Is that so? **Zehi mo nai**, there is neither yes nor no, it can't be helped; attribute of *koto*.
- 15.—**Iya**, no, (you need not be so unhappy about it). **Nari** is evidently the root of *naru* to be; be [it] ten days, be [it] twenty days. There is no nearer equivt. for 'fortnight' than *hatsuka*. **Hoko-guchi**, *hókô* (c), service, *kuchi*, mouth; 'an opening' as we should say. *Hókô-guchi* is not the situation itself; to be in a situation is *haitté iru*, to have got into (somebody's house.) **Hiki-harau**, to withdraw, clear out, from *hiku*, to draw and *harau*, to sweep, which in composition has the force of 'quite away.' *Hikitoru* might also be used. Lity. No. But since [it] is not [a] hurried thing either (*mo*), now my house in, be [it] ten-days, be [it] twenty-days, being, opening-for-service having found, according as [it, a situation] is, to-withdraw is-good.
- 16.—Lity. If [I] get [you] to-do so [for me I] greatly am-succoured. *Itadaku* is one of those auxiliary verbs, like *morau*, *môsu*, *nasaru*, *kudasaru*, *kureru*, *ageru* and *asobasu*, which render the pronoun unnecessary.
- 17.—**Kashikoshi**, lending in advance, an advance; from *kasu*, to lend and *kosu*, to pass over. **Oyobu**, to reach to, to go as far as; the negative is also used in the idiomatic sense of 'is not necessary.' Lity. What! Here's (i. e. my) convenience at leave giving since [it] is, although there is advance of wages, as-to that [it] is-un-necessary to return [it.]



- 18.—**Ni adzukaru**, to be a recipient of, the subject of.  
All-sorts liberal feeling being-a-recipient-of [it] is [a]  
thing to-be-grateful-for.
- 20.—**Dokko**, emphatic for *doko*.
- 21.—Lity. not-going ness [a]-there-is-thing ? Having busi-  
ness [for you] though [I] called [you] is-[it]-not [that  
you] are-not in [your] room ?
- 22.—Lity. Yes. Quite-true. [At] that time having-gone  
to hot-water [I] was out.
- 23.—**Iken**, rebuke, lity. difference of opinion ; *iken suru*, to  
admonish. **Amassae**, moreover, generally used in enu-  
merating causes of offence. **Azamuku to wa** is ellipti-  
cal for *axamuku to iu koto wa*, the thing called deceiving,  
to deceive your master. Lity. Talk nonsense ! (if you  
dare). At two o'clock, midnight, how [is] hot-water  
[a] thing [that] is ? Since some-time-past [I] frequently  
have admonished [you], but my saying-thing even a-  
little not-hearing, moreover to deceive [your] master is  
[an] audacious fellow.
- 24.—Lity. You-say shocking thing (Sir). How could [I] ?  
By-any-means [a] lie [I] do-not-tell [you].
- 25.—Lity. Just-now before [my] eyes is-[it]-not [that you]  
have-told [a] lie. Ah, if [I] speak to [a] fellow like  
you, [my] stomach rises. Since [I will] speak to [your]  
surety, quickly calling [him] come.
- 26.—Lity. Truly I have-been bad. Since [I will] pay atten-  
tion from this, this time pray ! forgive [me]. *Kudasaré*  
is understood after *nas'tti*. Truly [I] have feared pro-  
foundly.

- 27.—**Lity**. [it] is [a] thing of-long-endurance (i. e. your bad conduct is nothing new). Whatever you may say, as consent this-time cannot-be, quickly going come. **To**, contrn. of *toku*, quickly, early :—*kara*, since an early date. **Dasu tsumori d' atta**, [it] was [my] to-put-forth intention, but thinking 'well, well,' [I] applied consideration, but now (*mô*) one-day cannot keep. **Oku**, means to keep, as we say, 'to keep a French cook,' etc.
- 28.—**Shito**, person, i. e. messenger ; lity. just-now [it] was august messenger.
- 29.—**Zonjiyori**, views. Lity. Yes. Other indeed [it] is-not but, it is (*sa*) that Torakichi's affair. Since there-is-a little opinion (of my own) [I] think that [I] will give-out leave.
- 30.—**Buchoho** (c), misconduct.
- 31.—**Goku** (c), very. **Shimbio** (c), divinely marvellous, admirable, excellent ; used in praising another. **Oioi**, gradually ; the root of *ô* (*ofu*), to pursue, reduplicated. **Zochô** (c), lity. increasing and lengthening ;—*suru*, to grow-greater, become presumptuous, get stuck-up. Lity. As-to [the] beginning [he] was very excellent, but gradually becoming presumptuous, [my] command-thing a-little even not-hearing, moreover [his] deceiving me by telling lies is frequently.
- 32.—**Soriya** for *soré wa*. Lit. As-to that, [he] is [an] un-principled fellow. I also thought [he] is-not such-a fellow. **Shite** for *sô shité*. Lity. And as to wage's matter how is-[it]-doing ?

33.—**Hiwari-kanjo**, calculation according to the number of days ; fr. *hi*, day, *wari*, root of *waru*, to divide, and *kanjô* (c), calculation.

**Osameru**, to pay in, return (to a superior). Lity. Since [a] half-year's part having-lent-in-advance is, served quantity making into calculation-according-to-the-number-of-days, remainder having-paid-in, to-go is well.

34.—**Idzure**, at all events, as in V. 28.

## EXERCISE XV.

[The speakers are two *samurai* of the Tokugawa régime.]

- 1.—**Shiugi** (c), felicitation. Also used for 'vails' given to boatmen, ferrymen, singing-girls, etc. *Toshi ga*, the year, must be understood before *akémashité*. **Ni** is used in the literary style with the verb *aru* to form the copula, as *dé* is employed in the colloquial ; but it also occurs in set phrases like the present. Lity. [I] say-up (offer) [to you] new-year's felicitation (*shiugi wo*). Opening [it] is [a] good spring.
- 2.—**Doyo** (c) **ni**, in the same way, *go* — —, in the same way as you, on my side also. **O medeto** (*gozaimasu*), I congratulate you. **Kiunen** (c), lity. old year, last year. The sentence is elliptical for *kiunen wa iroiro go kô-on ni adzukurimashité, dôzo ai-kawarimasezu go kon-i wo negaimasu*. **Ko-on** (c)=Jap. *atsuki megumi*, generous kindness. **Ai-kawarimasezu**, unchangingly, is compd. of the euphonic *ai* (X. 5.) and the neg. partic. of the polite form of *kawaru*, to change. *Ai-kawarazu*

is also used, in the same sense. *Kon-i* (c), friendship, friendliness. *Haya* in the first clause serves to fill up the gap. It is customary to place the *kuitsumi* before the guests who call at the new year.

- 3.—**Made ni**, as far as, by way of. *O hadzukashiu* means ‘disgraceful to offer to you.’ *Sashiagemasu*, I offer to you, must be understood at the end of the sentence.
- 4.—**Teinei ni** is an adverb, and something like *o toshidama wo kudasaru koto*, your giving me a new year’s present, must be understood after it. The present is produced near the entrance of the room, upon which the host says, *sô, madzu, madzu, kochira é dôka (o suwari nasai)* there, in the first place, pray take your seat here. **Wazato**, purposely, here has the sense of ‘forcing yourself,’ force yourself to do me the favour of deigning-to-partake of a cup of *teso*. **Shitotsu** for *ippai* (v. IX. 23).
- 5.—The words *kanarazu dôka* ought acc. to strict rule to follow *mâ*, but a similar inversion to that in XI. 11. has occurred. **Kanarazu** is said to be compd. of *kari*, provisional and *narazu*, neg. partic. of *naru*, to be ; another etymology is *ka*, the dubitative particle and *narazu* ; the latter seems more in accordance with its signification ‘positively.’ **Mo** has here the sense of ‘any more.’
- 6.—**Zôni** is a family dish, not usually offered to visitors.
- 8.—Lity. by the way (*toki ni*) [it] seems as-if (*yô des’*) [I] am talking (*hanashi môsu*) nonsense (*tsumaranai koto*) to-you (*o*), but (*ga*), to put (*ire-*) a picture (*edzu*) of (*no*) *takurabuné* under (*no shita é*) the pillow (*makura*) on (*ni*) the night (*ban*) of (*no*) the second (*futsuka*),

and (-té) to divine (*uranaimasu ga*) that (*sono*) night's (*ban no*) dream (*yumé wo*), what sort of (*dô iu*) meaning (*imi*) is (*dé gozaimasu*) that (*aré wa*).

- 9.—**Ku** (c) **na**, empty, vain, foolish. **Sayo sa**, yes ; said with an air of uncertainty. **Nan da ka** in answering means 'I don't know.' If a Japanese is asked 'what is it,' *nan' da ka*, instead of replying '*shiranai*,' I don't know, he repeats the question, placing emphasis on the *nan*'. Lity. [it] is foolish thing, but because [it] is custom of from antiquity [people] do so.
- 10.—The Japanese have a saying that lucky dreams are firstly of Mount Fuji, secondly of a falcon, thirdly of a brinjall, fourthly of a privy and fifthly of a funeral, *ichi Fuji, ni taka, san nasubi, shi setsu-in, go sôrei*. The numbers here properly are ordinal, but many take them to be cardinal. **To ka iu** ; the *ka* thrown in between *to* and *iu* gives the force of 'some such.....as' to *to iu* (which often takes the place of the article in English). *Bakara-shiku omoimasu* means the same as *bakarashii to omoimasu*. Lity, but as [they] say that if [one] sees happy dream that year's fortune is good, having seen some such dream as firstly a Fuji, secondly a falcon, thirdly a brinjall, one would like to become say (*demo*) *daimiô*. This idiom, *mono* after the desiderative adj. does not so often mean that one actually wishes, as that one would like if it were possible ; *mono* has the signification of *koto*, abstract thing, and the whole signifies 'to become *daimiô* is a desirable thing.' The *tai* belongs as much to the verb 'to see' as to *nari*. When two or more verbs are cöor-

minated in one sentence the first generally appear as participles (sometimes in the root form), the last only receiving the inflection which applies equally to all.

- 11.—**Gusoku-biraki**, lity. armour-opening. It was the custom in the richer *samurai* families to celebrate the first occasion of putting on armour for the year on the 11th day of the first month. *Hiraki* refers to its being brought out of its case. The poorer *samurai* and lower classes have a festival on the same day called *kagami-biraki*, when the circular *mochi* offered up to the god of the harvest (*toshi gami*) is first cut up. In this word *hiraki* seems to mean 'dividing.' **Ikkon**, contrn. of *ichi-kon*, used as a synonym for *saké*, although it is in reality the auxiliary numeral of draughts of *saké* offered to another. *Kon* is the *go on* (see Introd. to Hepburn's Dict.) of the character which means 'to offer,' the *kan on* of which is *ken* (in *kenjitai*). Lity. No, such jokes abandoning, on the eleventh, as you know, being the *gusoku-biraki*, because [I am] earnestly desirous-of-offering one-cup [to you I] pray-for [the] august coming.
- 12.—**Soko de**, lity. there; thereupon, that being agreed. **Hatsu-u**; compd. of *hatsu*, first (chiefly used in compounds) and *u* for *usagi*, the hare, one of the *jiu ni shi* or twelve signs (v. Hoffm. p. 155). Each day, like each year, is named after one of the compound signs of the cycle of sixty (v. Hoffm. p. 156), but the first part, containing the name of one of the elements, is usually dropped in speaking, and for *ki-no-é né no hi*, simply *né no hi* is said. On the first *u no hi* of the year it is the custom

at Yedo to visit Miōken Dō in Yanagishima, sacred to the Buddhist deity Miōken Bosatsu, who is supposed to confer good luck on his votaries.

- 13.—**Ee** an interj. answering to 'well.' **Tashika**, the adjective root 'certain,' is used adverbially to express a greater or less degree of certainty, like our 'surely.' The *ka* implies that the speaker is open to conviction if he be wrong.
- 14.—**Eho** (c), lity. benevolent side, the lucky quarter of the compass, properly called *aki no kata*, the open side. **Achira**, there, i. e. the quarter called *u*. It is the custom to pay a visit on the first day of the year to some shrine situated on that side of the house on which the *é-hô* falls, but the speaker is evidently rather lax in his practice. He proposes to kill two birds with one stone (*riôhô kanetô*) by paying his respects to the god Miōken and doing his *é-hô-mairi* at the same time. **Sono kawari ni**, by way of compensation, used like the English 'but then.' Lity. Then as the *é-hô* also is there this year, combining both, [I] will accompany [you], but then as-to the eleventh [I]-excuse-myself-[to you].
- 15.—**Nenshi** (c), lity. year-beginning; also used for 'new-year's visit.' *Nentô* (year-head) is synonymous. **Mawaranakeria**, neg. cond. of *mawaru*, to go round, to make a round. The *w* is scarcely pronounced, the accent being on the first *a*. Lity. then on the-eighth-day [I] earnestly pray [you to come]. Well, as-for to-day, since [I] must make-a-round to elsewhere to [felicitate on] the-new-year, [I] will certainly again call-on [you].

- 16.—**Kodomo no ki ni naru**, to become child's feeling, i. e. to imagine oneself a child. **No** is not possessive but generic; *kodomo* qualifies *ki*. Examples of *ki* in this sense; *ano shito wa jibun dé rikô na ki ni natté iru*, that person imagines himself clever. *Li otoko no ki ni natté iru*, imagines himself handsome. Lity. in the-same-way as yourself (you and I together) is-it-not that, imagining [ourselves] children [we] will-look-at [them].
- 17.—**Dokete ite**, being buffooning, is the participle of the continuative present, *dôkété iru*, is buffooning, amusing. *Dôketa* is also used for 'amusing,' like *komatta* for 'annoying.' **Yoki** (c), cheerfulness, fun; *yôki na*, cheerful' funny, exhilarating. *Dôketa mono dé tonda yôki des*, would be equally correct. **Sayo nara**, if [it] is thus, in that case, well then. Lity. As-to that, having seen [it, I] will-go; I will see it and then go,=I will just stop and see it.
- 18.—**Saizo** and **Taiyu** are the names of the two parts in the dance called *Manzai*. **Kaette** implies that the Taiyu ought to be the cleverer of the two. [He] makes-laugh extremely.
- 19.—**Shiwa-nobashi**, lity. wrinkle-stretching, from *shiwa*, wrinkle, and *nobasu*, to stretch, to lengthen. Lity. ah [I] have-done pleasant wrinkle-stretching. But, immediately, [it] is rudeness, but, because [I] am-in-a-hurry. The sentence is elliptical for something like *mô sotto o hanashi môshiageté, hodo wo hakaratté, zashiki mina hikété issho ni taisan subéki hadzu da ga, shikashi-nugara isogimasu kara sassoku* ('shitsurei dé goza-



*masu ga*) o *itoma wo môshimasu*, I ought to go on talking much longer, and, carefully estimating the length (of my visit), to withdraw together (with the other visitors) when the room (company) retires, but since I am in a hurry, I take my leave of you at once (though it is rude to do so).

- 20.—Lity. Is [it] so? In-that-case on the-eighth [I] will-inquire, whether-or-no.
- 21.—**Sayo nara**, good bye; lity. in that case (I shall see you again). Politeness requires that this assurance be given, though it is not always honestly intended.

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#### EXERCISE XVI.

[The same speakers as in the preceding exercise.]

- 1.—**Tanomimasho**, fr. *tanomu*, I ask for, is the Japanese substitute for knocking at the door, or ringing the bell. Understand o *tori-tsugi wo*, ushering-in; root of *tori-tsugu*, to be a medium of communication.
- 2.—**Dore** seems to be a corruption of *daré*, who (is it)? and is the reply of the servant within.
- 3.—**Demashites**, [I] have come, is for *démashité gozaimasu*, like *des'* for *dé gozaimasu*. **Zai-shiku** (c) is spelt *zai-shiuku*. **Arasshaimasu**, fr. *arassharu* contrn. of *araserareru*, formed from *aru* like *irassharu* from *iru*. Lity. [I] am T. M. [I] have come desiring-to have-audience, and your master is (he) at-home?
- 4.—**Kara**, because I have to tell my master, please wait here a little. There is an inversion in the original.

- 5.—**Uji**, family, family name, used after the surname only, and therefore not properly applicable to women; it is stiffer than the usual *sama*, and its use is confined to the *samurai* class. **YO KOSO**, is elliptical for—— — *irasshimashi*, well indeed come! **Oku**, the back part of the house, hence the private room of the occupier. *O tôri kudasarê*, please pass in, or some equivalent, must be understood. *Osorêirimashita*, I humbly apologize, may be understood after *haya*. Lity. the-other-day truly [I] did-not trouble-myself-about you, and really, alas! *Môshimasen' dé* is the neg. partic. not-having-done, or not-doing=did not do, and *itadakimashité*, received (from you), or *kudasarimashité*, bestowing (on me) must be understood after *toshidama wo*. Lity. On that occasion [you having bestowed on me] specially [a] new year's gift, [it] was hard-to-be (a thing to be great-ful for).
- 7.—After *kaëtté* understand something like *katajikenô zonjimasu*, I thank you, or *itami-irimashita*, I felt great pain i. e. was very grateful. Lity. no, being-a-recipient-of all-sorts-of feasting. I in-particular on-the-contrary [felt grateful]. **Dekake** is the root of *dékakeru*, to begin to go out, to start from the house. Lity. to-day well early coming-out you-have-done.
- 8.—Lity. Since [it] is previously with-you (*o*) promise-ed (*no*) *hatsu-u*, in-your-company [I] will visit-the-temple.
- 9.—Lity. [I am] earnestly [desirous-of-going] in-your-com-pany. I also was enjoying-the-prospect-of that, but

since as-yet a-little early [it] probably-is, just-now rub-bishy thing [I] ordered. Just one-cup [of *saké*] doing [we] will-go.

- 10.—**Nan'** is for *go shinsetsu*, august benevolence; Cf. XIII.

29. Such slipshod talking is extremely common, even amongst the higher classes. **Go chiso ni naru**, to be feasted, is less formal than — — *ni adzukaru*. **Kaette**, the partic. of *kaëru*, is here used in its primary sense of 'having returned'. **Keshiki** (c) does not here mean simply natural scenery, but all the artificial accessories of new-year's time. Lity. No, as-to that [it] is [the] what-do-you-call-it which-you-have-taken-the-trouble-to-do (*sekkaku no*), but after returning [I] will-be feasted by-you. To-begin-with is [it] not [that we] will-go-out as-quickly as-possible so-as to-behold the spring view sufficiently.

- 11.—**Idzure demo**, either, whichever. **Zui-i** (c), lity. following, according with (*zui*) the mind, wishes (*i*), *Go* — —, as you may wish. **Tomo**, attendant, retinue; *o*—*suru*, lity. be your attendant, is constantly used among equals for 'accompanying you.'

- 12.—Lity. Ah, as-for to-day, because [it] is good weather please look, well, [the] numerous ness of [the] shrine-visiting's people !

- 13.—Lity. Yes, since [they] being obstruction to walking, [it] is on-the-contrary too what-do-you-call-it, shall-[we]-go another road. **Nan'** stands here for *omoshiroku nai*, disagreeable, or some similar expression. **Hoka uo** is 'another' in the sense of another instead ; another in

addition is *mô shitotsu* after the noun, or *hoka ni* or *betsu ni* before it ; *mô shitotsu no* is ' the other ' of two.

- 14.—**Doko mo**, anywhere, everywhere. *Shito ga*, people, must be understood before *komi-aimashô*.
- 15.—**Ya**, same as *iya*. **Muko kara**, from [the] opposite, from over there, from the opposite direction. In-all-probability having-done temple-visiting [it] will-be (probably is) returning.
- 16.—**Iya**, exclam. of surprise. **Kore wa** is here elliptical for ——— *o medzurashii*, hullo, you are rare, i. e. I am glad to see you again. **Donata mo**, who-also, whoever, all of you, both of you. **Soroi**, root of *sorô*, to be complete ; *soroi dé*, together,=*sorotté*. After *soroi dé* supply *go sankei nasaru ka*. Supply *o dékaké nas'tta* after *mâ*. *Mâ* is displaced from its proper position before *yô*. I also just-now-am returning, but really, being (*dé*) tremendous (number of) people, completely cannot-walk. *Watakushi* cannot be called the nominative of *gozarimasu*, the real subject is ' it,' understood.
- 17.—**Kokora**, hereabouts, plural of *koko*, this place. **Konna ni**, thus. Since here-about, thus [the people] crowd together, [it] will-be so. Well, quietly [we] will proceed.
- 18.—**Lity**. In-that-case, grant your pardon ; i. e. good bye, excuse me.
- 19.—**Gogi** (c) **na** like *taihen na* in No. 16. **Lity**, [it] is tremendous (number of) people. **Maidama** is a branch of bamboo or willow to which are attached small rice dump-lings called *dango*, shaped like a cocoon (*mayu* pr. *mai*) various children's toys, such as dice, gilt-paper *koban*,

card boxes inscribed with '1000 *riô*,' masks of the maiden Otafuku, and other things of good omen. **Uri-kireru**, the intransitive verb corresponding to *urikiru*, to sell the whole. Lity. [I] think [I] will-buy [a] souvenir *maidama*, but [it] seeming that [they] are-all-sold, there-are-not [any].

- 20.—**Asoko** (accentd. on the first syll.) there, yonder, denotes a place further off than *soko*. See, see! Since yonder [it] is two three piecey to-be possessing appearance, quickly going [we] will-buy.
- 24.—**Nokori-mono**, leavings, the last of anything, fr. *nokoru*, to remain behind and *mono*, thing.
- 25.—**Tohomonei**, vulg. for *tohômonai*; amongst the common people the sound *ai* is often changed into *ei* (as *deibu* for *daibu*, considerably, *ikenei* for *ikenai*, won't do), and the upper classes in addressing the lower imitate their style of language. **Ii-hodai**, saying without restraint; the *ii* preserves its verbal character, and governs *kakené*. **Hodo**, quantity, a proper quantity, moderation. Lity. Bnt if-[it]-be *ichibu nishi*, though [I] buy [it] is-well. *Nishi* is written *nishiu*.
- 26.—**Sugi**, root of *sugiru*, to go beyond. **Kaeri to** is the same as *kaëri ni* (v. III. 46) we will choose 'going home' in preference to any other course.
- 28.—**Kinodoku** means here that the speaker is sorry for the expense to which his friend will be put.
- 29.—**Dose**, in any case, at any rate, probably *dô*, how, and *sé*, an imperative of *suru*, to do, lity. let it be how (it will). **O ide da to**=*o idé ni nareba*, *o idé nasareba*.

Supply *saiwai dé gozaimasu*, it is good-fortune, after *koso*. **Hon no**, real, simple, mere. **Ariawase**, that which happens to be available, root of *ariawaseru*, to be at hand, to be available. Lity. What ! since at-any-rate, always I even being alone do a-cup, if [it] is your coming, on-the-contrary [it is] I [who am fortunate]. But by-way-of exchange, being mere what-happens-to-be-available, there-is-not anything.

- 30.—Lity. How can that be ? But in-that-case shall [I] be feasted by-you ?

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### EXERCISE XVII.

(The traveller is an official of medium rank.)

- 1.—**Goyo** (c) ; lity. august business, i. e. government service. **Osetsukatte**, from *ôsé-tsukaru*, corruption of *ôsé-tsukerareru*, passive of *ôsé-tsukeru*, to command, to order to do. **Shiuttatsu**, starting ;—*itasu, suru*, etc. to start ; fr. *shiutsu*, Chin. for *deru*, to go forth, and the Jap. *tatsu* to start. **Te**, a mere expletive.
- 2.—**Dochiu** (c) ; on the road, while on a journey, also, as here, a journey. **Tori-soroeru**, to complete a series or set ; same as *soroéru*. The verb *tori* is prefixed as in *tori-shiraberu*, etc. with somewhat of an intensive force. In-that-case [the] journey's august preparation etcetera until then [one] must complete.
- 3.—**Mochiron** (c) ; of course, lity. there is no argument, or, dispute not ! *Mochiron no*, indisputable :—*no koto sa*, it is an of course matter. *Mochiron* followed at an interval

by *mo* corresponds to 'not only.....but also,' *kokunai no shito wa mochiron gaikokujin ni mo sonna akuji wo konondé nasu mono wa arumai*, not only amongst natives of this country, but amongst foreigners also a person who would wantonly commit such a crime can hardly exist. The force of the idiom is not always as strong as in this example, and *mochiron* may often be rendered simply by 'and also.' **Tsuite wa**; and (not used in this sense except at the beginning of a sentence), fr. *tsuku*, to follow upon (vide Hepburn). **Shikuba**, a posting station, is written *shiukuba*. **Tsugitate**, fr. *tsuku*, to connect and *tateru*, t. v. to start off, despatch. The coolies connect (cf. 'the steamer connects with the train'), and are despatched with the luggage. We should saying 'changing coolies.' A coolie who goes right through with the traveller is *tôshi-ninsoku*, fr. *tôsu*, t. v. to pass along (the whole way).

- 5.—**Ore ga noru**, I ride, — — — *kago*, the I-ride *kago*, the *kago* in which I ride. **Kago** is the generic name of all conveyances slung on poles to be carried across men's shoulders. **Hikido**—, a *kago* with sliding doors, as distinguished from the *taré-kago* closed by bamboo blinds which hang down from the roof on either side. *Ampotsu* is a smaller *hikido-kago*, and *yotsudé* a smaller *taré-kago*. *Shik-kago* is the hen-coop-like palanquin, so named from its being the only conveyance obtainable at *shiku*, or post-towns. *Yama-kago* is of the same kind, but generally larger. *Norimono* (corrupted by foreigners into *norimon'*) is the general term for the better

*kago* used by the nobility. Other *kago* are *tomé-nuri-ajiro* (the Shôgun's), *nijiu-kuro-uchi-agé* (*Rôjiu* or minister), *koshi-guro* (*wakadoshiyori* or vice-minister), *biô-uchi* (ladies of high rank), *koshi-ajiro*; *hikido-kiribô* (with a short pole cut square at the ends). **Itcho**, contrn. of *ichi-chô*. **Cho**, auxiliary numeral of *kago*, carts, carriages and *jinrikisha*. *Riô* would probably be used for railway carriages. **Homma**, a full horse load=*shijiu hachikammé* (48,000 *mommé* or 400lbs avoird). **Ippiki** contrn. of *ichi-hiki*. *Hiki* (v. Aston, § 26); here transferred from the horse to the load. **Karashiri**, a half-load=200 lbs. avoird. **Riogake**, a pair of boxes constructed of light material suspended at opposite ends of a pole (*bô*) carried by one man. **Ka** is the auxiliary numeral of *riôgaké*; *ikka*, *sanga*, *rokka*, *jikka*; the rest are regular. The accessories are *kusabi*, the wooden pin passed through the end of the pole; *kanamono*, the square rings through which the pole is passed; *dorodai*, the wooden frame on which the boxes are supported; *tô*, the rattans from which depend the *dorodai*; *kakégo*, the tray inside one of the boxes, and *yutan*, the cloth covering; *tôyu*, the oil paper covering. Other words of constant use are *katsugu*, to carry on the shoulders; *akeni*, a box of bamboo covered with matting called *riukiu*; *kôri*, a willow basket, shut with a cover which goes completely over it; *gassai bukuro*, a bag for odds and ends; *badôyu*, a large blue and white striped horse-cloak; *dachin*, charge for carrying baggage; *ninsokuchin*, coolie-hire; *chinsen*, hire; *norimaë*, charge for riding on a pack horse;



*kagokaki*, a chair bearer (but *kagoya* is considered more polite); *kumosuké* is a vulgar name for coolies. *Konida m'ma*, or *konida*, a packhorse; *mago*, packhorse man. The usual charge for a *taré-kago* is *ni-nin barai*, 'two-men pay,' for a *hikido-kago*, *san nin barai*, 'three-men pay'. *Mai* (c) is the auxiliary numeral of coolies, *kôri* that of packages; the latter takes the Japanese numerals, like *tomaë* (v. Aston, § 26).

- 6.—Lity. Then as far as [the] *akéni go* (*akéni daké*) buying, as-to *riôgaké* old-one mend fashion in (so that somebody mends) [I] will do.
- 7.—Lity. As-to such things you had-better arrange in any way (*dô demo*).
- 8.—**Deki-soro**, to be completed and assembled, fr. *dékiru*, i. v. to be completed, and *sorô*, to be all assembled.  
**Ni-dzukuri**, packing, lity. baggage-making; for—  
*wo suru*, to do baggage-making, *ni wo tsukuru* may also be used. **Yagu** (c), lity. night furniture, bedding, includes only *futon* (c), or mattresses, and *yogi*, coverlid in the form of a wide-sleeved dressing gown. Lity. To-begin-with, august journey's things are-complete-and-assembled. From this [I] will-do [the] packing, but as-to half-horse-load's side my baggage and your august bedding [I] will-fasten-on. Since the inn's bedding probably-can-not-be-used [by you].
- 9.—**Yoshi** is prob. contrn. of *yoroshi* or *yoroshii*, all right, either of which may be used instead. **Totono**, i. v. to be arranged, completéd. **Sakibure**, a notice sent on before hand to the next post-town, showing how many

coolies, etc. will be wanted; from *saki*, ahead and the root of *fururu*, to notify. Lity. All right, all right. Well, thus [the] preparations also now are-completed. As-to starting, since [it] is to-morrow-morning seven (two hours before daylight), [the] notice [you] have probably-sent, eh !

- 10.—**Ya**, and. Lity. Yes. A-short-while-ago sent out. As to coolies and horses, etc. a little earlier 'eight-half-time' will command.
- 11.—**Yureru**, i. e. to shake, to roll. Lity. and august *kago* so shaking will not do. The transitive of *yureru* is *yurasu*.
- 12.—**Shiku-yakunin**, or simply *yakunin*, is the title by which the posting-master and his assistants are designated. On **sadame**; august decision, i. e. rate fixed by government; *dôri* is *tôri*, in accordance with. **Dachincho**, an account-book (*chômen*) for horse and coolie hire.
- 13.—**Kaki-shirushimashites'** for *kaki-shirushimashité gozaimasu*.
- 14.—**Agenai**, lity. do not lift up; *ageru* is to lift up, preparatory to starting, hence to start with. The imperat. *agero, agero* is used by the occupant for 'go on, go on'. **Hi no aru uchi** (Cf. V. 43), inside sun's is, whilst there is still sun. Lity. Why, coolies, august *kago* not-lifting's [thing] is [it]. And pack-horses quickly do [yon] not-fasten-on? Only saying 'Yes, yes' from before, how done's [thing] is [it]. Here! (yide XI. 44.) We whilst there-is sun stopping-place to must arrive.

**No** in *agenai no* and *shita no* is best understood by substituting *mono*, thing, for it.

15.—**Kaneru** as the second element of a compound verb suggests the difficulty of the first, as in *shinji-kanemasu*, can hardly believe. Lity. I say, master, since today [we] really have-been-laborious, a-little trinkgeld pray; truly [I] could-hardly-say [it]. The *ga* at the end shows that the clause has been displaced; it should have come after *danna*.

16.—**Berabo**, an abusive term with nearly the same meaning as *baka*. **Me** is affixed to mark extreme contempt or dislike. **Tateba**, an intermediate resting-place for coolies;—*suru* to rest at *tateba*. **Kuse**, bad propensity, a permanent twist, moral or material. *Kusé ni* implies inconsistency with a bad propensity or a fact, etc.; i. e. inconsistently with the bad practice of doing nothing but (*bakkari*) stop at the *tateba* (you ask for a tip!) Other examples: *shitté iru kusé ni* (*shiranai furi wo suru*), though you know it perfectly well (you pretend not to). *Saké wa takusan mo nomenai kusé ni, to-kaku iji ga warui*, although he cannot drink much *saké*, he is quite greedy of it. *Okubiô na kusé ni yo-aruki wa suki da*, though he is such a coward he is fond of going out at night. *Warui otoko no kusé ni mékashité oru*, in spite of his ugliness he likes to adorn his person. *Onna ni kirawareru kusé ni irobutté iru* (or, *iki na tsumori da*), although the women do not like him, he gives himself the airs of a ladykiller (or, imagines himself attrac-

tive). **Koto ni**, etc. lity. and-besides, as-to us, [it] is government-service journey.

19.—Lity. At this post-town greatly [the] arrangements being-good, [it] is-well.

20.—**Toshiku** (c); this post-town; *tô* (c) is prefixed to nouns of both Japanese and Chinese origin; as *tô fuyu*, this winter, *tô-nen*, this year. **Makari-deru**; the root *makari* is prefixed out of humility, real or affected. **Rio-shiku** (c); inn, lodging-place. **Honjin** (c), lity. headquarters, the inn used by person of rank and officials. **Sashiai**, obstructing; the idea is that two bodies meet (*ai*) at the same moment, and one acts as an obstruction to the other. **Yondokoro naku**, unavoidably, contrn. of *yoridokoro naku*, without a place to take refuge in. *Waki-honjin*, a supplementary official inn, fr. *waki*, side, neighbourhood; lity. a *honjin* in the neighbourhood. After *dôzo* understand *o negai môshimasu*. *Môshitsuké-okimashita*, for *môshitsukété okimashita*. Lity. We are [the] this-post-town-officials, and (*ga*) are come-forth for august conducting. As to august lodging-place, [the] *honjin's* obstructing being (*nité*), unavoidably with (*nité*) *wakihonjin* satisfaction [pray for]. But august difficulties not fashion in have-commanded.

21.—**Nani wa to mo are**, vide paradigm of *aru*.

22.—**Yado**, for *yadoya*, inn. **So**, abbrevn. of *soré*, that, lt.

23.—**Okuzashiki**, back room. *Zashiki*, fr. *za* (c), seat and *shiku*, to spread; a place where seats are arranged, a room. **Ima**, a private room. fr. *i*, root of *iru*, to be and *ma*, room. **Sumanu**, will not do; neg. of *sumu*,

i. v. to finish, be complete; prob. for *yakumé sumanu*, duty is incomplete. Lity. Hollo, landlord, to-make back-room's clean-and-neat place [my] master's private room fashion in [do]. And every-thing carelessness if-there-be it-will-not-do; well paying attention. *Shiro*, do, is to be understood after *yô ni*; *kurero* after *ki wo tsukéte*.

- 24.—**Kanai** (c) **no mono**, lity. house-interior's people, i. e. the family and servants, but more particularly the latter. **Wa** emphasizes the fact that orders have been given, but suggests a fear that there may be shortcomings. **Iki-todokimasen'**, Yedo pronunciation of *yuki-todokimasen'* fr. *yuki-todoku*, to be thorough, to be properly carried out; compd. of *yuku*, to go and *todoku*, to reach to. Understand *o negai môshimasu* after *dôzo*. **O kami**, august superior, your master. Lity. yes, yes, although [the] people of [the] family also all well ordering [I] have-left, as-to not-being-thorough points (*tokoro*) august directions earnestly [pray for]. Since august bath-tub also from somewhere-ago is boiling, to your-master please-to enquire.

- 25.—**Futsugo** (c), inconvenience, bad management, compd. of *fu*, not and *tsugô* convenience. After *nai yô ni*, that there be not, *kokoro wo mochihiro*, use heart, i. e. be careful, may be understood. **Kirai**, an object of dislike, root of *kirau*. **Hodoyoku**, moderately, compd. of *hodo*, quantity and *yoku*, well; the quantity being well i. e. moderately, not excessively. **Kagen** (c), degree, i. e. of heat; fr. *ka*, increase and *gen*, decrease. This

clause is elliptical for *kagen wo hodo-yoku suru yô ni tanomu zo*. Lity. H'm, just-now when [I] asked, since it seems [he] uses [it] directly, be-attentive that there-be-not (*nai*) bad arrangement. And as [a] too exceeding-hot [bath] is [an] object-of-dislike, eh! moderately degree [I] request.

26.—Lity. August hot-water when-has-finished (i. v.) food offering-up will [it] be well?

27.—As by-and-by from here order [will] do till then to-be-waiting is-good.

28.—**Sore mae ni**, before that. **Goshi** (c), for *goshu*, honorific *go* and *shiu*, Chin. for *saké*, used of *saké* offered to another. Lity. yes, sir, is [it] all-right with *gozen* alone? Before that, how is august *saké*? **Gozen** is here the whole of an ordinary meal, consisting of *shiru* (soup made of *miso*), *mêshi* or boiled rice, *o hira*, a water soup, *sara*, a plate containing fish or some substitute, and *o choko*, a small cup containing boiled beans, etc. In addition there is a small saucer containing pickles (*kô no mono*, *tsuké-mono*, *kôkô*).

30.—**Mochiiru**, to use, to indulge in. **Choshi** (c), properly a kettle used for holding hot *saké*, but also the ordinary term for the bottle in which it is served. **Tsukete**, lity. adding to, i. e. to the dinner; *tsukeru* is also used for warming the *saké*. After *tsumori dé* understand *itê kurerô*, please be. Lity. What, what! as-to [my] master since [he] is teetotaller august-*saké* a-little even does-not-condescend-to-partake of. But as-to me, since [I] use a-little, eh! afterwards to here only one

bottle adding, please come. But as-to this, since [it] is private to [my] master, [please be] in that understanding.

- 31.—**Isai** (c) for *isai ni*, circumstantially, completely.
- 32.—**Nibana**, freshly infused tea, from root of *niru*, to boil and *hana*, flower, symbolic of freshness. Supply *sô itté kurero* after *yô ni*. Lity. As-to food since [it] now is-finished, [please tell] in such-a-way-that [they] offer good fresh-tea. By [that] opportunity [the] post-town-official [I] desire-to-have-called.
- 35.—**Gi** (c), thing, more formal than *koto*. **Chochin-bike**, dawn, lity. lantern-withdrawing, fr. *chôchin*, lantern and *hikeru*, i. v. to withdraw, the hour when the lights, which have burnt all night, are put out or taken away. **O tachi ni naru**, lity. to become august starting, i. e. the august starting takes place. This idiom is very common; instead of *o idé nasaru* we find *o idé ni naru*, etc. **Fukumi**, understanding, bearing in mind, root of *fukumu*, to bear in mind, lity. to hold in the mouth; similar to *kokoroé* and *tsumori*; *ité kurero* must be understood after *dé*. **Nareta**, experienced, Indic. Past of *nareru*, to become familiar. **Nori-nikui**, fr. *noru*, to ride and *nikui*, detestable (v. Hepburn). *Tsurai*, painful, is suffixed to the root of verbs in the same manner, as *kono kutsu wa chii-sakuté haki-dzurai*, these boots are so small that they are painful to wear. Understand *kurero* after *tsukéte*. H'm, [it] is-not any other affair, but since tomorrow as-to [my] master at dawn [the] august starting takes place, please be in that understanding. Everything in obstruction not fashion to-do is-good. Especially as

to august *kago* coolies, well experienced individuals [I] wish-to-have selected. Since frequently master also saying that [it] is-uncomfortable-to-ride, behind's post-town, etc. at also august annoyance [it] is (for was), in-fitting-degree good coolies be-assembled fashion in [please] well pay attention.

- 36.—**Kakedashi-mono**, fellows who have abandoned their native place, and seek their livelihood in the towns by various shifts. **Watari**, coolies who do nothing else but migrate (*wataru*) from place to place, according as they are wanted, and hence become experienced. Lity. Yes, sir, yes, sir. As-to this post-town, strangers and-that-sort (*nado*) [we] do-not-employ. With other post-towns differing, since as-to *kago* coolies and-that-sort particularly selecting [them, we] employ migrators, as-to that matter august anxiety is unnecessary.
- 39.—Lity. How done thing is [it]? Last-night that quantity (to that extent) having discussed, is [it] not [that one] is-annoyed, as-yet [the] coolies are-not-complete? For *oita ni, oita no ni* might be said; the idiom is identical with that of *yoi no ni* in V. 43. **Ittai** is here something like 'Pray!' used in a tone of rebuke.
- 40.—For *saisoku itashi ni, saisoku ni* might also be used.

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#### EXERCISE XVIII.

- 1.—**Ma ni au**, lity. to fit the space, i. e. answer the purpose, be in time. *Ittē morawaneba naran'*, must get you to go, should be understood after *issho ni*. Lity. K. On-



the-former-occasion on-the-journey all-sorts of august trouble [it] was. However, again a-little business having-arisen as-far-as Kiôto [I] must go, and really, frequently you alone employ fashion being (*dé*), I-am-sorry-for-you, but truly by other persons [it] does-not-answer-the-purpose, and-so this-time also, though-[it]-is labour [for you] again together [with me].

- 2.—**Namben**, how many times ;—*demo*, any number of times, fr. *nan'* (*nani*), how many and *hen* (c), a time ; *ip-pen*, once, *sam-ben*, thrice, *rop-pen*, *jip-pen* ; the others are regular. Lity. As-to that any-number-of-times [I] do-not-mind [performing the] august follower, but [for] you in-particular truly [it] is august hardship.
- 3.—Supply *iku no da*, I am going, after *yô dé*. **Sore ni**, lity. to that, i. e. in addition, and besides. **Nashi suru** is pleonastic for *nai* ; here means 'it is not to be.' **Shosho** (c), lity. place-place, i. e. the various places. **Meisho** (c), place of note, famous place, fr. *mei* (*na*), name and *sho* (*tokoro*), place.
- 5.—**Mai** (c) auxiliary numeral of flat objects ; regular. **Iki-ya** same as *ikeba*. **Yanagigori no**, like a willow-basket, of that material. **Warui to**, if [it] be bad, same as *warukuté wa*.
- 7.—**Mio** (c), excellent ; also, wonderful, odd ; as an attribute, *miô na*. **Dori** for *tôri* ; *atsuraë*—, acc. to order. Lity. as [I] have got-together for-the-most-part [the] things [I] take, [it] has-become (*nattéïru*) only packing.
- 8.—**Iyoiyo**, cannot be rendered here with exactness ; it

contains a feeling that the departure becomes suddenly imminent.

- 9.—Lity. Well, going as-far-as [the] can-go-to place will-make [it] stopping-place-for-the-night.
- 10.—**Itashitari shite**, the frequentative, here implies that besides making purchases he has other arrangements to make. Lity. then coolies having-asked-for, in returning from-that (*sono*), because [as-to] me also there-are preparations [to be made], making purchases, etcetera, am-desirous-of-coming.
- 11.—**Katte ni**, at [your] convenience. **Tashite**, fr. *tasu*, to complete, execute; *yô wa* —, execute business. Lity. Well, well! from this freely [your] self's business executing, tomorrow's departure's preparation to-do is well.
- 12.—**Itte mairimasu**, lity. having-gone [I] come, means 'I'll just go there and back.'
- 13.—**Mairimashites'**=*mairimashité gozaimasu*.
- 15.—Lity. To-day weather being-good, for (*ni*) august starting extremely splendid [thing it] is.
- 16.—**Ja**, contrn. of *dé wa*. Lity. By last nights appearance [it] was having-become-cloudy, but by-luck [it, i. e. Heaven] has-turned-fine (*mochi-naoshita*) [the] weather. **Soko**, lity. so and thus;— *suru uchi*, whilst doing various things, i. e. while time has been passing, without our taking notice. Lity. [it] is already Shinagawa post-station (which presents itself). **Aitai**, face to face, by private arrangement, without official intervention; used here for *aitai barai*, payment by private arrangement,

- as distinguished from *on sadamé no chinsen*, the charge fixed by government to be paid by its officers.
- 17.—**Lity**. [It] is payment-by-private-arrangement, please give-out coolie one-man as-far-as Kawasaki. **Ga** here merely serves to fill up the hiatus between the sentences.
- 18.—**Kan** (c), spelt *kuan*, a string of cash, a thousand cash, ten *tempô*.
- 24.—**Suite**, fr. *suku*, to be empty; the house being empty. **Zutto**, right ahead. **Tori**, pass through; cf. *tôsu*, in V. 11.
- 25.—**Neesan**, corruption of *ané sama*, elder sister, title by which women are familiarly addressed. **Mitsukuro**, to make a selection of what will serve the purpose, fr. *miru*, to see and *tsukurô* to mend. **Sake**, etc. a little *saké* [I] ask for.
- 28.—**Hai** is here used to call attention. **Lity**. august thing-ordered is finished.
- 29.—**Meibutsu** (c), fr. *mei (na)*, name and *butsu (mono)*, thing, famous thing, an article for which a locality is noted. **Nori** is laver dried in small sheets, usually fried and eaten with soy. **Sakana**, any kind of food taken with *saké*, fr. *saké* and *na*, greens (anciently applied to all food); *saké no*—*ni*, for an accompaniment of *saké*.
- 30.—**Enrio** (c), diffidence, modesty;—*nashi ni* without diffidence, not standing on ceremony. **Nomina**, imperat. of *nomu*.
- 31.—**By-this-time** sufficiently have received. **O saki e**, before you, also said in excusing oneself for passing first

into a room, for taking leave before the rest of a company, and in similar situations.

- 34.—**Choshi-gire**, fr. *chôshi*, a *saké*-bottle and the root of *kireru*, i. v. to be cut, to come to an end. **O tsumori**, enough, perhaps fr. *tsumoru*, to pile up (i. v.), to be heaped up. **Yosotte** fr. *yosô*, to help to.
- 35.—After *kakitsuké wo* understand *motté kité kurero*.
- 37.—**Momme**, a money of account, the sixtieth part of a *riô* and consequently  $\frac{1}{6}$  of a *boo*. **Fun**, the tenth of a *mommé*; *ippun*, *sam-pun*, *rop-pun*; the rest are regular. **Cha-dai**, (c), lity. tea-money, the present given at inns in addition to the bill. Lity. This is a-little only, but is [the] tea-money.
- 39.—Lity. And, how is [it], [we] increase [your] hire, and, if [you] were-to-go carrying straight as-far-as Kanagawa? *Dô da* ought, properly speaking to come after *itcha*.
- 41.—Lity. master as-far-as Kanagawa august *kago's* august agreement cannot-be-made ?
- 42.—No, [I] will-abandon. If [you] make [it] cheap, though [I] riding [it] is-well.
- 43.—**Yaru**, to do, used for *katsugu*.
- 44.—**Shi**, and therefore, and so, and also. Lity. Blockhead! Am-probably-not-doing riding in *kago* for-the-first-time and so nonsensical thing say-not ! Since [my] master also is robust as-to his august feet, to-walk is [his] august intention. Other examples of *shi*; *séwashii hi mo aru shi*, *hima na hi mo aru*, I have busy days and days of leisure. *Soto wo arukeba ashi ga kutabireru shi*, *uchi ni oreba taikutsu suru shi*, *jitsu ni dômo*; if I go out my legs

get tired, and if I stay at home I feel bored, so that really..... *Sono koto wa watakushi no shitta koto ja ari ya shimai shi, sonna ni hidoku iwanakuté mo yô gozaimasu*; I do not know anything about that matter, so you need not speak so violently. *Watakushi wa saké wa kirai da shi, tabako wa suwazu, cha mo amari sukanai shi, tanoshimi ga usû gozaimasu*, my pleasures are few for I dislike *saké*, don't smoke, and am not particularly fond of tea.

- 46.—Lity. Troublesome! Since [I] have said [it] won't-do. Understand *amari shitsukoi ja nai ka* after *ittara*.
- 47.—Lity. Then, what quantity if [it] be, master, is [it] well, eh! master.
- 48.—Lity. Well, about *ichibu* if [it] be [I] will ride.
- 49.—**Meppo-kei mo nei**, prob. for *meppô-kai ni mo nai*, lity. there-is-not even in the-region-where-law-is-annihilated, i. e. unfair, absurd. Master, thus cheaply can-go thing is-not.
- 50.—Lity. If [you] do-not-go [it] just is-well. Here [I] also will-abandon.
- 51.—**Omoikiru**, lity. to finish thinking, to make up one's mind, to becomes resigned. **Abure**, root of *abureru*, to overflow, to be in excess. It is not the business (*shigoto*) which is in excess but the number of applicants. *Aburé* is also used in the sense of disappointment, as when a coolie is sent for, and dismissed again without being employed; or if one were to go to the theatre and find it shut.
- 53.—**Ano**, that, is here merely an interjection, like the word

·that' in pidgin English before a noun. Lity. [It] is good, but if [we] had-laboured without that *tateba* condescend to-buy a-cup [of *saké* for us].

- 54.—**Daseru**, potential of *dasu*. **Kokorodzuke**, fr. *kokoro*, mind, *tsukeru*, to apply ;—*suru*, to remember, i. e. to give a vail to. Lity. That is in-proportion-to [your] hard-working. But superfluity certainly cannot-give. As-to a-little only's thing [I] will even remember [you].
- 57.—**Itadaite**, receiving, i. e. at the expense of the master.
- 60.—Lity. Whichever [it be, we] will-chose [the] good one-of the-two (*hō*).
- 61.—**Kata**, side, like the Engl. expression 'place'. **So-matsu** (c), coarseness, negligence, want of care. **Mo-shiageru** is here equivt. to *suru*, to do.
- 63.—**De mo** for *sayō de mo*, though (it be) so. Understand *o negai môshimasu* after *dōka*, and *o tomari kudasaru yō ni negaimasu* after *nanitozo*. Lity. Though (*ga*) it may even be (*de mo gozaimashō*) [so] I pray you to condescend to command (*ôsetsukeraré kudasaru yō ni dōka*) to (*é*) my (*temaë*) place (*kata*) this evening (*kom-ban wa*). As (*kara*) [I] certainly (*kesshitē*) will not (*-masen'*) treat (*tsukamatsuri-*) you (*o*) badly (*somatsu ni wa*), pray ! (*nanitozo*) [stop at my house]. Observe the use of the passive *ôsetsukeraré* as an honorific.
- Kun' nasai na**, corruption of *kuré nasai nasai*.
- 64.—**Joyado**, *jō* (c), fixed and *yado*, inn ; the inn where the traveller always puts up.

## EXERCISE XIX.

- 1.—**O san**, or *o san don'*, the general name of all scullery maids. **Susugu**, to rinse, cleanse, to wash (the feet).
- 2.—**Warajigake**, for *warajigaké no tabi*, socks for fastening on (*gaké*, for *kaké*, root of *kakeru*) the straw sandals called *waraji*. After *sugu ni*, close to, understand *hakondé kurero*.
- 4.—**Choito-shita** ; in such compounds of as this *shita* (Indic. Past of *suru*) is an adjectival termination like *ish* ; — *mono*, something small, i. e. in the way of food. **Shito-kuchi** lity. one-mouthful, i. e. of *saké*.
- 7.—Lity. as-to august *saké*-bottle, now discontinuing, [I] have-brought rice. After *hanahada* understand *o somatsu dé gozaimasu*.
- 11.—Lity. Cooking, etcetera, also extraordinarily being-clever, is neat.
- 14.—Lity. Truly [good] journeying is-confined to [the] Tôkaidô.
- 17.—Lity. So ? as-to to-day, considerably have-walked consequence ? am tired. Pray a-bit please-to shampoo.
- 18.—Lity. Ah, pleasant feeling [it] was. K. you also how is [it] ?
- 19.—Lity. No. I will-leave alone.
- 23.—Lity. That is dear. A-little only having shampooed. How is [it] ? Abate to one-hundred and fifty [cash].
- 24.—Lity. That-sort-of thing not-saying to-give is-good.
- 28.—**Yado-cho**, a register of travellers kept by the local officials for police purposes.

- 29.—**Nan' no** stands for the surname (*miôji*). *Nanigashi* for the personal name (*na*); but also sometimes for both. It is only lately that people under the rank of *samurai* have been allowed to use surnames. **Narabi ni**, and, when used in colloquial, is formal.
- 30.—**Hitsu-boku-dai** (c), fee for inscription, lity. pen-ink-compensation.
- 32.—**Toko wo toru**, to make the bed ; *noberu* is more elegant than *toru*, *shiku* less so.
- 33.—**Makura**, pillow. *Kukuri-makura*, *cha-makura*, *bôzu-makura*, are synonymous terms for a bolster. Lity. Which side shall [I] make into august pillow (for 'position of pillow').
- 34.—Japanese usually prefer sleeping with the head to the south ; corpses are placed with the head to the north.
- 37.—Between *dé* and *tanomu*, understand *oru yô ni*.
- 38.—**O yasumi nasai**, be pleased to rest, is the nearest expression to 'good night.' **Go kigen yo**, in good health, is the adverb of *yasumi*.
- 39.—Lity. [They] have-struck six. **Mezame**, fr. *mé*, eye and *sameru*, to unclose (only of the eyes).
- 41.—**Ne-wasureta** ; sleeping-forgot (that I wished to start early) ; 'I have completely overslept myself' would be a better translation.
- 42.—Lity. August hand-washing's hot-water have prepared. *Toru* in the same sense as in *toko wo toru*.
- 45.—Lity. Hullo, landlord, by (*ja=dé wa*) this, what ! [the] account is-probably wrong. **JO** (c), upper, first-class.
- 46.—Lity. Yes, sir, because generally-speaking all-kinds of



necessaries) are-dear, inn-charge also is risen considerably in-comparison-with (*yori*) former times.

- 47.—**Doko no**, etc. Lity. At any-where's post-town even such-a thing is not, i. e. there is nothing of this sort at any (other) post-town.
- 48.—After *ôki ni*, greatly, understand *machigai dé gozaimasu*, is a mistake. Lity. Have-done terrible careless-act. *Kaki-chigai*, mistake in writing.
- 49.—**Kaki-naosu**, to re-write. The verb *naosu*, to mend, suffixed to other verbs, has the force of the Latin prefix *re*.
- 50.—After *haya* understand *buchôhō tsukamatsurimashita*.
- 51.—**Sora**, contrn. of *soré wa*, that, used rather angrily. Lity. [I] hand over [the] account, i. e. the amount of the bill.
- 52.—Understand *irasshaimashi* after *yô*.
- 53.—**Hiru-yasumi**, lit. noon-resting.
- 53.—**Chiunagon sama**, the title of one of the *go sanké*, received from the Mikado, with the polite *sama* added. *Ko-yasumi* lity. little-resting, an intermediate resting place. **Konzatsu** (c), confusion, crowding;—*suru*, to be in confusion, to be crowded.
- 56.—**Ai-no-shiku**, intermediate post-town; where coolies are not furnished.
- 57.—**Joge** (c), lity. superior [and] inferior, of all ranks.
- 58.—**Kare kore**, lity. that [and] this, one with another, altogether.
- 59.—**Samurai**, the superior class of two-sworded men, as distinguished fr. the *ashigaru*; now known respectively

as *shizoku* (c) and *sotsu* (c), or collectively *shisotsu* (c). After *da ka* understand *shiran'*. **Tomo-giri**, lity. retinue-cutting, i. e. passing through the train of a person-age. **To ka iu**, they seem to say; *ka* expresses uncertainty. Lity. [I don't know] of what place [a] *samurai* [he] is? [they] seem to say that having-done retinue-dividing was-cut. True?

- 60.—**Deshite** for *dé gozaimashité*. Lity. Being intoxicated by wine appearance being, and something *saké*-frenzied appearance [it] seemed.
- 61.—**Kawaiso na** (spelt *ka ai*), lity. can pity, pitiable; *sô* is the same as in the preceding sentence, and *na* converts the whole into an adjective. **Shita**, has done, where we shld. say 'has happened', like *oshii koto wo shita*, a regrettable thing has happened, it is a pity; so *kawai-sô na koto wo shita*, a thing which calls for pity has happened, I am sorry for him.
- 64.—**Gotagota**, syn. of *konzatsu*.
- 65.—**Tsuke-kae**, changing, root of *tsuké-kaëru* from *tsukeru*, to fasten on (baggage) and *kaëru*, to change, like *ki-kaëru*, to change ones clothes, fr. *kiru*, to put on.
- 66.—Lity. As-to journeying that (i. e. *tsuké-kaë*) being-troublesome, [one] is annoyed.

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#### EXERCISE XX.

- 1.—**O manabi ni naru**=*o manabi nasaru*. Lity. Consequently upon (*ni tsuité*) your (*o*) now (*koré kara*) beginning to learn (*manabi ni naru*) Chinese-character (*kanji wo*) having-acquired (*motomé mashité*) [a] dictionary (*ji-*

*biki wo*) yesterday (*sakujitsu*) [I] taking (*motté*) [it] have-come (*sanjimashita*), and (*ga*) this (*koré*) is (*de ges'*) [it]. **Ges**, corruption of *gozaimasu*.

- 2.—**D'atte**, elliptical for *sayô dé atté mo*, though it be so.

**Hiki-yo**, fr. *hiku*, to look out in a dictionary and *yô*, fashion, in composition with a verb=‘way of.’ Lity. But to (*ni*) as-yet way-of-looking-out [words] not-being-understood (*wakarimasen' no*); like *yoi no ni* in V. 43.

- 3.—**Somoku**, index of contents. **Subete**, taking-all-together, participle of *suberu*, to join in one. **Moto** for *moto wa*, as to [the] origin, i. e. originally. **Kumi-awaseru**, to embody, to put together; fr. *kumu*, to knit, and the causative of *au*, to meet. **So** for *soré*, that, it :—*da kara*, since [it] is that, therefore. Lity. What! As-to looking-out (*hiku no wa*) there is-not (*arimasen'*) even (*mo*) a-little-trouble (*zôsa*). To-begin-with (*madzu*) I will teach you (*oshiété agemashô*) that (*soré wo*). Please look at (*goran nasai*) this dictionary's (*kono jibiki no*) index of contents (*sômoku wo*). [It] is (*des'*) this sort of (*kono tôri na*) thing (*mono*). Things (*mono wa*) called characters (*ji to iu*) talking-all-together (*subété*) are (*des'*) originally (*moto*) things (*mono*) made (*koshiraëta*) by combining (*kumi-awaseté*) these (*koré wo*). Therefore (*so da kara*) [it] is (*des'*) [a] natural consequence (*dôri*) [that] any character soever (*donna ji demo*) can-be-looked-out (*hikemasu*) at once (*jiki ni*) if (*-ba*) [you] only (*sai*) are (*ore-*) having learnt (*oboëté*) this order (*kono jiun wo*).
- 4.—**Futa iro ni**, in two kinds, in two ways. Lity. [The characters] seem (*yô ni miemasu*) to be (*aru*) written

(*kaité*) in two ways (*futa iro ni*) and (*ga*) as-to that reason (*sono waké wa*, the reason of it) [what is it] ?

5.—**Katappo**, corruption of *kata ippô*. **Shin** (c), lity. true.

**Kaisho** (c), lity. pattern-writing. **Ato no**, lity. behind's i. e. that which remains behind when the other has disposed of. **So** (c), lity. herb ; *sôsho* (c), herb-writing, so-called from a fancied resemblance to plants growing wildly. **Dan dan** (c) **ni**, variously. **Kudzusu**, to break down, i. e. to break down the form by omitting the less important strokes. The 'herb' character is derived directly from the ancient form called *tensho* (Peking pronunc. *chuan shu*) or 'seal character', and the *kâisho* (P. p. *ch'iai shu*) from the *reisho* (P. p. *li shu*), so that the difference between the two is often very great. *Giôsho* (P. p. *hsing shu*) 'walking writing,' i. e. not fast, is derived from the *kaisho*, and the difference between the two is trifling. Lity. One-of-the two (*katappo*), that-which (*no wa*) appears (*mieru*) in (*ni*) square (*shikaku na*) fashion (*yô*), [they] call (*to môshimasu*) [it] square-character (*kaku-moji*).

6.—**So shite mireba** lity. so doing if (one) sees ; if (one) makes the trial ; if that be the case. Lity. Quite-so. If that be the case, in-any case (*idzuré*) both-sides (*riôhô*) taking-all-together (*subété*) if (one) does-not-know (*shiranakutcha*) [it] probably-will-not-do (*narimasumai*).

7.—Lity. Yes. Well, *shin* is [the] origin, but usually (*fu-dan ni*) [one] uses *sôsho* chiefly (*omi ni*) and-so (*kara*) taking-all-together you must learn both (*mina*).

8.—Understand *oshiété kudasai* after *dôka*.

9.—**Kenjiru** is used as an auxiliary verb, like *ageru*.

**Nani hen**, such and such a *hen*. There is no word in Japanese which corresponds to the general term 'radical,' though *hen* is sometimes inexactly employed in that sense. **Hen** (c), lateral, is the general name of those radicals which occur chiefly on the left of a character. **Kamuri**, cap, radicals which occur on the top. **Kamae**, enclosure, those which surround a character. **Sorezore**, lity. that [and] that, each several one, severally. **Zoku** (c) **suru**, to belong. **Nimben**=*nin hen*, the radical 'man'. **Bu** (c), section, i. e. radical. **Koki**, (P. p. *K'ang-hsi*) is the *nengô* (chronological period) corresponding to the reign of the second Emperor of the present Chinese dynasty, 1662-1722, during which this work was compiled. **Jiten** (c) (P. p. *tsû tien*), lity. canon of characters. **Hikkaku** (c), pen-strokes. Lity. If [it] be so (well then) now [I] will-teach [you]. Well, as-to this index-of-contents there-are altogether (*oyoso*) two hundred [and] fourteen characters. Amongst (*no uchi ni*) these (*so-*) there-being (*atté*) things (*mono ga*) called (*to iu*) such-and-such (*nani*) [a] *hen*, such-and such [a] *kamuri*, such-and-such [a] *kamae*, as-to (*wa*) characters (*ji*) taking-all-together (*subété no*), each one of them (*idzuré mo*) is (*orimasu*) severally (*sorézoré*) belonging to (*ni zokushité*) [a] thing called *hen*, or (*ka...ka*) [u] thing called *kamuri*, and (*ga*) [one] turns-up (*hiku n' des'*) by-means-of (*motté*) the *hen*, etc. (*hen nazo wo*) of [the] appearance (*sô no*) [that they] are belonging (*zokushité i*) to it (*soré ni*).

If-we-take-an-example (*tatoëba*), at (*ni*) [the] side (*waki*) of (*no*) this (*kono*) character (*ji*), there-may-be (*gozaimashô*) [a] thing (*mono ga*) called (*to iu*) *nimben*. Is [it] well? When (*toki wa*) [you] think (*to omô*) ‘[I] will-look-out (*hikô*)’ this character (*kono ji wo*) if (*-ba*) [you] search (*sagase-*) amongst (*no uchi ni*) [the] characters (*môji*) belonging to (*ni zoku shitê iru nimben*)’s (*no*) division (*bu*), [it] surely (*kitto* is (*arimasu*). Since (*kara*) [it] is (*des*)’ this principle (*rikutsu*) for-all (*mina*), any character soever (*dono ji demo*) if (*-ba*) [one] seek (*tadzunere-*)turning-up (*hiitê*) that division (*sono bu wo*) [it] surely (*kanarazu*) is recognized (*wakarimasu*). If (*moshi* and *toki ni wa*) [it] is-difficult-to-recognize (*wakari-nikui*) [it] is-well (*ii*) to-do august looking at (*goran nasaru ga*) the place where (*no wo*) [one] has-collected (*atsumêta*) that sort of character (*sô iu tagui no ji wo*) in [the] commencement (*hajimé ni*) of [the] Chinese Dictionary (*Shina no jibiki no*) called (*to iu*) *Kôki-jiten*. Having-counted (*kazoetê*) [the] strokes (*hikkaku wo*) if (*-ba*) [you] try (*mire-*) looking [it] up (*hiitê*), as (*kara*) [the] thing (*koto ga*) called (*to iu*), ‘is belonging (*zokushitê iru*) to(*ni*) such-and-such (*nani*) *hen* or (*aruiwa*) such-and-such (*nani*) *kamuri*’ is written (*kaitê gozaimasu*) fully (*kuwashiku*), [you can know with-out any difficulty (*zôsa mo naku shiremasu*).]

10.—*Lity*. Even *sôsho* also in (*ni*) that-sort-of (*sô iu*) fashion (*fû*) does [one] look-out?

11.—**Atari**, *lity*. neighbourhood, region; *hen kamuri no*——  
*wa*, the region of the radical, or as we should say in

English, 'to the extent of the radical.' **Soko wo motte**, by means of that, i. e. the extent of the radical. **Naka ni wa**, in [the] midst [of the whole body of characters]. **So iu toki ni wa**, in that sort of time, under such circumstances. **Akarui**; bright; *moji no akarui*, character's bright, bright as to, well acquainted with characters; Cf. examples given in note to *ga*. Lity. Well, since even with (*de mo*) *sôsho* [the] for-the-most part radical's extent naturally is [a] thing [which] can be known, if [you] look-out by-means-of that [it] can-be-recognised, but since in [the] midst difficult-to-be-known (*shiré-kaneru*) characters exist (*arimasu*) in-large-numbers (*ôku*) under such circumstances, because (*yuyé*) there-is-not (*nai*) separately (*betsu ni*) [a] way-of-looking-out, there-is-not [a] resource (*shikata*) [other] than to-ask to [a] person well-acquainted with characters.

- 12.—After *kôri ya dômo* understand *shosen watakushi-domo ni wa manabi-kirenai to omô yô des'*, I seem to fancy that after all I cannot learn it all.
- 14.—**Ori** for *otté*; vide Aston, § 47.4. Lity, On looking at [the] dictionary, at [the] side *kana* are (*ori*) stricking-on (*tsuité*), again those which (*no wa*) are (*arimasu*) written (*shirushité*) on (*ni*) [the] underneath (*shita*) also (*mo*).
- 15.—That which [one] has written (*kaita no wa*) at (*ni*) [the] side [they] call 'on.' As-to this [i. c. *on*] for-the-most-part there-are two. [They] call [them] '*Kan-on*' '*Go-on*', and these [i. c. the two *on*] are [the] way-of-reading of China's two-countries called (*to môsu*) [the] country of Kan [and the] country of Go.

- 19.—**Yaku** (c) **suru**; to translate. *Honyaku suru* is also used. As-to this (i. e. the *kun*) [it] is that character's meaning by Japan-words translated thing. Being (*dé*) one-and-the-same (*onaji*) character, since there-are numerous kinds of (*ikutsu mo*) meaning, *kun* also there-are various (*iroiro*).
- 20.—**Kado** is an external corner, *sumi* an internal. Lity. the having affixed (*tsukéta no wa*) [a] circle to this character's corner, what sort-of meaning is [it] ?
- 21.—**Hiosoku**, even [and] oblique [tones]. Lity. that is tone (*hiôsoku wo*) has-marked thing (i. e. a thing by which [they] have marked the tone). There-are characters [whose] meanings differ according-to [the various] tones [they take at different times], but generally-speaking things called tones usually are not-needed things. [They] use [them] only when [they] make *shi* alone.
- 23.—**Ko-ji** (c), ancient character; *ko* (c)=*furui*.
- 29.—**Kaku** (c), same as *hikkaku*. **Sukunaku shite**, making fewer.
- 30.—**Nari-tatsu**, to grow up. Lity. Generally-speaking, as-to [the] arising of Chinese (*shina no*) characters, as to their beginning, from what grown-up things are [they] ?
- 31.—**Yo no naka**, the world, lity. the world's midst. Lity. [They] say (*iimasu*) that (*to*) [a] man (*shito ga*) of China (*Shina no*) called (*to iu*) *Sôketsu* having seen (*mité*) bird's (*tori no*) footprints (*ashi-ato wo*) made (*koshiraëta*) characters (*moji wo*) for-the-first-time (*hajimété*), however (*wa* and *ga*) really (*dômo*) [it] cannot-be believed



(*shinjiraremasen'*). In-connection-with (*ni tsuité*) this subject (*soré*) there-are (*arimasu té*) the-following (*kô iu*, lity. thus-called) stories (*hanashi ga*). [They] say (*ii*) that (*to*) this (*kano*) man (*shito ga*) called (*to iu*) *Sôketsu* when [he] made (*koshiraëtara*) characters (*ji wo*) [the] demons (*oni domo ga*) wept (*nakimashita*) saying (*itté*) that (*to*) because (*kara*) [the] precious (*chôhô na*) things (*mono ga*) called (*to iu*) characters (*monji*) have-been-produced (*dékita*) in-the-world (*yo-no-naka ni*) [the] demons' (*oni no*) acts (*suru shiwaza*) (more literally, the deeds done of demons) also (*mo*) becoming-known (*shirareté*) to (*ni*) human-beings (*ningen*) henceforth (*koré kara*) [they] would-have-written (*kakareru d'arô*) [about them] all-sorts-of-things (*iroiro no koto wo*), again (*mata*) there-is (*arimasu*) [their] saying (*iu koto ga*) that (*to*) in Heaven (*Ten dé wa*) [they] rained-down (*furashita*, for *furaseta*) paddy (*momi wo*) saying (*itté*) that (*to*) since (*-ra*) [the] things (*mono ga*) called (*to iu*) characters (*monji*) had-been-produced (*dékita-*), human-beings (*ningen*) also (*mo*) would (*d'arô*) finally (*shimai ni wa*) be distressed (*komaru*), [through] gradually (*dandan*) [becoming] only (*bakari*) cleverly acute (*sagashiku rikô ni*), (i. e. clever and acute), [through] everything (*banji*) being-opened-in-excess (*hiraké-sugité*) [through the] precious (*kanjin no*) quality (*tokoro ga*) called (*to iu*) simplicity (*shitsuboku*) vanishing (*usété*), but (*ga*) in China (*Shina dé*) [they] frequently (*yoku*) some-how-or other (*tokaku*) say (*iimasu*) this sort of (*kô iu*) vain (*kû na*) things (*koto wo*). Numerous (*kazu no ôi*) things (*mono*)

seeing that they are (*wo*), how (*dô shité*) possibly (*na-kanaka*) [are they] things (*mono*) [which] thus (*sô*) can-be-produced (*dékimasu*) by (*dé*) one-man's (*shitori no*) act (*shiwaza*)? (*ka*). **Ka** in **to ka iu** implies uncertainty as to this being the correct story, and designates it as one of many possible. **Wo** is not the sign of the object here, but has rather the force of *da no ni*, 'seeing that they are.' In the examples given in Hepburn under *wo* (3) this particle has the same force as in the present instance, the sentences being elliptical. *Shikaru wo* for 'however' is one of the large number of examples of this use of *wo* which might be cited. From *saisho* to *kakitsukéta mono ga* is the subject, *d'arô* the copula, and from *dandan no* to *dékité kitu mono*, the predicate of the sentence which depends on *omoimasu*. I think that (*to omoimasu*) the things which (*mono ga*) by taking the shapes of articles (*shinamono no katachi wo totté*) [they] at first (*saisho*) wrote down (*kakitsukéta*) to act as (*ni*) a mark to remember by (*oboé no shirushi*) as far as in them lay (*isasaka*) are-probably (*d'arô*) thing (*mono ga*) [which] become produced (*dékité kita*, lity. came being produced) more and more (*dandan ni*) afterwards (*ato kara*). **Isa-saka** is an adj. root meaning small, insignificant, here used in an idiomatic sense which can only be fully rendered by the above periphrasis. In *isasaka o rei no shirushi ni sashi-agemasu*, 'I present it to you as a slight mark of my gratitude,' it has a similar force.

- 32.—**Ikasama** and **naruhodo** are synonymous expressions of assent to or interest in what is said. Lity. But [they]

cannot-be (*dé gozaimasumai*) either (*mo*) without-exception (*kotogotoku*) only (*bakari*) things (*mono*) [in which they] have-written (*kaita*) shapes (*katachi wo*). How (*ikaga*) about (*wa*) things (*mono*) [which] have-not (*nai*) definitely (*shikato*) shapes, and [the] actions' sort.

- 33.—Lity. As-to those (*soré wa*) [one] would write (*kaki-mashô*) [them by] some-how-or-other (*nani ka*) laying-a-foundation (*moto-dzuki*, for *moto-dzuité*) on (*ni*) their (*sono*) manner (*sama*) or (*aruiwa*) according-to (*ni yotté*) their (*sono*) essential-principles (*ri*). If-we-take-example (*tatoeba*) [they] are (*dé\**) of-like-sort-to (*yô na rui*) as-to (*wa*) [the] character *tô* (*tô no ji*, i. e. the character which belongs to the sound *tô*) which means (*to iu*, called, i. e. in Japanese) *higashi* representing (*hiôshi*) [the] sun's from behind (*kagé*, lity. shadow) tree rising manner (*sama*); as-to (*wa*) the character *mei* which means *akiraka* making (*tsukuri*) [it] by combining [the] sun and moon's two [i. e. the two composed of the sun and moon]; as-to [the] character *bun* which means *kiku* writing (*kaki*) the character which means *mimi* in *kado-gamaé*, again as-to [the] character *sho* which means *kaku*, [they] have-written *iwaku* under *fudé*, and so (*dé\**) as-to their origin [they] without-exception [are things of this sort (*kô iu tagui no mono da*)]. Observe that *hiôshi*, *tsukuri* and *kaki* are cöordinated with *kaita* and have in translating the value of past indicatives. **De** which couples *rui* to the final clause must be taken twice.

- 34.—**Mosu ni wa**, lity. in speaking, the Indic. Pres. being

used as a noun. This or some similar phrase is always employed in quoting the sayings of another person, and does not dispense with 'he said' at the end of the quotation. Lity. Until this [I] have-been learning *hiragana*, but in [my] writing teacher's saying [i. e.—says] ceasing that (*soré wo yameté*) the-having-learnt *sôsho* would-be good, says [he], but how-would [it]-be? The Indic. Past. followed by *ga* is equivt. to the Condit. Past. Vide Aston, § 49.

- 35.—After *tsumori* understand *dé gozaimasu ka*.
- 36.—**TO** is the particle of quotation, answering to inverted commas. Lity. [What is the meaning of] "What style"? But *sôsho*'s ways-of-writing also again are-there various-kinds? **Aru no ka** differs from *aru ka* in that it expresses surprise and a previous impression to the opposite effect, while the latter simply asks for information. The next sentence is an example in point, the teacher is surprised that the pupil does not know already.
- 38.—Lity. No. Completely was under-the-impression that [they are] one thing.
- 39.—**Kara-yo**, China-fashion. **Zoku-yo**, common fashion. The **to** which follows each of these two nouns is, strictly speaking, the particle of quotation, and the sentence affords a view of the manner in which it has come to serve as the conjunction 'and.' **Seicho** (c), [the] Ts'ing Court, China under the Ts'ing dynasty. The Japanese refuse to China the names of *Chiugoku* (Chung kuo or Central State) and *Tenka* (Tienhsia, the region under Heaven) arrogated by that country, and in men-

tioning events in its history, they call it by the name of the dynasty under which the events occurred. *Seichô*, being the latest, is used with some indefiniteness as to epoch. *On-iyé-riu*, august family style, is that which was used in official documents at the time of the Tokogawa Shôguns, but has been gradually displaced by *kara-yô* since 1868. *To suru*, to make used in the sense of 'to consider.'

- 40.—*Oboe-tsukuseru*, potential of *oboé-tsukusu*, to complete learning. *Tsukusu* in this and similar compounds is like *-kuru* in *hanashi-kuru*, *wakari-kuru*.
- 41.—*Masaka* is evidently connected with the root of *masa-shiku*, certainly, truly; it seems to be used in the sense of 'I venture to doubt';—*sô de mo nai*, I venture to doubt your correctness in saying so. *Manzara* and *yomoya* are synonyms. *Honki* (c), earnestness, lity. proper frame-of-mind:—*ni naru*, to be in earnest. *Nan'demo*, anything,—*nai*, nothing at all, absolutely nothing.

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### EXERCISE XXI.

- 1.—*Hiikau*, to discuss. *Moshi-ireru*, to inform of, to communicate to; less courteous than *môshi-ageru*. *Ki-koku* (c), lity. honoured country, i. e. your country. *Tori-hiki*, lity. taking [and] drawing, i. e. mercantile transactions. *Tori-hiki-yakujo-chigai*, mercantile-transaction-contract-breaking, a breach of contract. Lity. [the] affair (*koto wa*) [which I] wish-to-discuss [with you] (*on hikiai môshitai*) is not (*dé gozaimasen'*)

even (*mo*) other (*hoka*) [than the following], but (*ga*) is (*dé gozaimasu*) [the] complaint-affair (*soshô ikken*) consequent on (*ni tsuité no*) [the] affair (*koto*) of the breach of a contract [between] my country's merchant called (*to môsu*)...and (*to*) [a] merchant of your-country, as (*tôri*) [I] communicated to [you] the-other-day (*sen-jitsu*) briefly (*ara-ara*) by (*dé*) letter (*shokan*).

- 2.—**O kuni**, august country, is used in speaking to a foreigner of his native country, and also by Japanese in speaking of Japan amongst themselves. Lity. Oh, just-so. That surely was-probably M. H. and your countryman...  
...’s affair.

- 3.—**Yakujo-gaki**, contract-writing. **Goran ni nareba** = *goran nasareba*. **Ni tsuite** corresponds to ‘a’ in ‘a-piece.’ **Gae** is the root of *kaëru*, to change, t. v. with the *nigori*, equivalent to ‘price’ in the phrase ‘price eighteen dollars.’ **Togetaru**, attributive form of the Indic. Past, usually confined to the written language, but admissible in formal conversation. **Kaikomishi**, another attributive form of the Indic. Past, properly belonging to the written language. **Mokaru**, intransitive form corresponding to *môkeru*, to make, to profit, used as a potential. **Mo haya**, corruption of *mô haya*, now already, now, with a neg. no longer. **Konkiaku** (c), distress. **Kiwamaru**, to be extreme. **Tanomi-ireru**, to solicit, same as *tanomu*. **Motoyori**, of course, naturally, most justifiably. Lity. [It] is so. If you look at (*goran ni nareba*) [the] copy (*utsushi wo*) of [the] contract (*yakujô-gaki no*) [which] appending (*soyeté*) to

[a] despatch (*shokan ni*) [I] have already sent [to you] (*kanété sashi-agé-oita*) the-particulars (*isai*) are understood (*wakarimasu*), but (*ga*) [it] being (*nité*) [a] contract (*yakujō*) of (*no*) price (*gaē*) dollars eighteen piecy (*yōgin jiuhachi mai*) a-piece (*ittan ni tsuité*) camlet (*gorofuku*), that-is-to-say (*sunawachi*) your country's merchant (*kikoku no shōnin*) having-settled (*tori-kimé-mashité*) to buy (*kau koto ni*) camlet (*gorofuku wo*) from (*ni*) my country's merchant (*waga kuni no akindo*) by-means-of (*wo motté*) [the] sum (*taka*) of (*no*) dollars (*yōgin*) one myriad eight thousand piecy (*ichiman has-sen mai*); well (*saté*) that-much-being-settled (*soko dé*) as-to [the] matter of delivering (*hiki-watashi no gi wa*) [the] goods (*nimotsu wo*), there is appearance of having strictly completed [a] consultation (*kataku dampan wo togetōru sa dé gozaimasu té*) to [the extent of a] promise (*yakusoku ni*) to-take-away (*hikitoru*) half severally (*hambun dzutsu*) on (*ni*) the-tenth-day (*tōka mé*) and (*to*) the-twentieth-day (*hatsuku mé*) according-to (*shi-dai*) [the] arriving (*tsuki*) [of the] merchant-ship (*shō-sen ga*) called... (...to *mōsu*). However (*shikaru tokoro*) at-that-time (*sono setsu*) camlet's (*gorofuku no*) market-price (*sōba ga*) being very-good (*itatté yoroshiku*) [vide Aston, §33 p. 28] [and] he (*tōnin*) also (*mo*) purchased, (*kai-komishi*) because of (*yuyé*) [its] being (*dé atta koto*) [an] even (*mo*) still-more (*nawo*) above that (*sono uyé ni*) likely-to rise (*agari sō na*) appearance (*keiki*) with-the-expectation-that (*mikomi dé*) he-could-profit (*mokaru*) considerably (*zuibun*), but-however (*tokoro*) be-

cause of (*yuyé*), contrary-to-expectation (*kaëtté*) [the] price (*né ga*) having-gone-down (*géraku-shité*) at the present moment (*konnichi ni itatté wa*, lity. arriving at to-day), [its] having become (*ni natta koto*) [a] market-price (*sôba*) of-such-a-sort-that (*kurai na*) there-are-not (*nai*) any longer (*mo haya*) purchasers (*kaité ga*) at (*ni*) even (*mo*) sixteen piecy (*jiuroku mai*), [as-to] him (*tônin*) also (*mo*) distress (*konkiaku*) nearly (*hotondo*) having-reached-the-extreme (*kiwamatté*) [he] repeatedly (*shikiri ni*) solicited (*tanomi-irétaru*) forbearance's matter (*kamben no gi wo*), but-however (*tokoro*) because (*yuyé*) [it is an] affair (*koto*) of contract-breaking (*yakujô-chigai no*) [the] owner-of-the goods (*ni-nushi*) also (*mo*) naturally (*motoyori*) does-not consent (*shôchi itasanai*) and consequent (*ni tsuki*) [the] matter (*koto*) becoming (*ai-nari*) difficult (*mudzuka-shiku*) finally (*tsui ni wa*) to our office (*wagahô no yakusho é*) has come (*démashita*) complaining (*uttaëté*) affair (*ikken*) [it] is (*dé gozaimasu*). In translating freely *ikken dé gozaimasu* may be entirely omitted.

- 4.—**Wake** (cf. VII, 12) primarily signifies 'explanation,' hence 'reason,' 'cause,' as in *dô iu waké da*, what reason is [it] i. e. what is the reason. In *sô iu waké nara*, it may mean 'reason' or 'state of things' according to the context. In the following sentence, it seems to signify the latter, *dô shité mo konai waké nara, kichira yori dé-masha*, lity. if it be a not-come-any-how state-of-things, then from here will go; i. e. if he absolutely won't come then I'll go to him. It seems difficult to ascertain the



precise value of this word in *sô iu waké ni wa mairi-masumai*, that will be impossible, even if we translate 'it can hardly come to such a-state-of-things,' which would scarcely be the same sense. In 6 and 12 of the present exercise it has this force. In 13 and 15 it seems to be synonymous with *dôri*; in the former it may best be rendered by 'a good reason why' and in the latter by 'a principle to go upon.' In 17 it seems to have the sense of 'state of affairs.' **O tsukawashi ni nari-mashita** = *o tsukawashi nasaimashita*. **Obun** (c) = *yokomoji*, a version made in an European language. **Hikazu**, number of days. **Kagiri**, limit, also 'not-later-than.' **Kigen** (c), period, date fixed. **Iya-o naku**, compd. of *iya*, no and *ô* (c), to consent, without refusal or consenting, without offering to dispute the question: Lity. Quite so. [I] have understood each-separate-particular (*chiku-ichi*). But [I] believe (*oboëmasu*) that (*yô ni*) [the] tenor (*omomuki*) of (*no*) [your] just now (*ta-daima*) speech (*ôsé*) and (*to...to wa*) his (*tônin no*) statement (*môshitatê*) differ (*chigaimasu*) a little (*chito*). Although (*keredomo*) in (*ni*) [the] translation (*ôbun*) you sent (*o tsukawashi ni ai-narimashita*), to be sure (*naruhodo*) [it] seems (*ni miemasu*) contents (*omomuki*) [which] is written (*kaité aru*) 'upon (*no uyé ni*) ship's having arrived (*shôsen ga tsuité*),' as (*tôri*) [I] have heard [from you] (*uketamawarimashita*), in what he says (*tônin no môsu ni wa*) [it] being-not (*dé wa naku*) even a-little (*chitto mo*) that sort-of (*sayô no*) state of things (*waké*), [but] in-fact (*mattaku*) [he] had promised (*yakusoku*)

*itashimashita*) 'sixty days' number of days (*rokujiu nichi no hikazu*), and no later (*kagiri*), but-however it appears that (*tokoro* and *sô deshité*) [the] time having-passed (*toki sugité*) [the] vessel (*funé ga*) entered port (*niukô itashimashita*) barely (*yôyaku*) arriving at (*ni itatté*) [the] seventy sixth day (*shichijiu roku nichi mé*); [the] statement (*môshinobé*) from him (*tônin kara no* is) (*dé gozaimasu*) that (*to*) of course (*zentai*) [he] intended (*tsu-mori dé atta*) to take delivery (*hikitoru*) without dispute (*iya-ô naku*) even though [it] become [a] loss (*yoshiya son ni natté mo*) if (*-ba*) only (*saē*) [the plaintiff] did (*sure-*) handing-over (*watashi*) according-to (*dôri ni*) [the] time-fixed (*kigen*).

- 5.—**Shiubi** (c), lity. head [and] tail;—*wo nashimasen*', does not make head and tail, is unsatisfactory. **Yokomoji**, foreign writing, a foreign document, same as *ôbun*. **Suji** (c), lity. number-characters, the Arabic numerals. **Tochi** (c), this place. Lity. But (*shikashi*) though (*keredo*) [it] may even be (*de mo arimashô*) [that] he (*tônin wa*) has-said (*môshita*) so (*sayô*), that (*soré wa*) really (*dômo*) is (*des'*) [a] thing (*koto*) [which] a-little (*chito*) cannot be believed (*shinjiraremasen*'). As-to (*wa*) [the] reason (*waké*) of that (*sono*), seeing that (*nagara*) [a] contract (*yakujô gaki ga*), [on which] himself's (*jibun no*) seal (*in wo*) is impressed (*oshité aru*), actually (*masashiku*) exists (*ari*), by (*dé wa*) such-a (*sono yô na*) statement of your's (*o hanashi*) wholly (*ikkô*) [it] is unsatisfactory (*shiubi wo nashimasen*'). [I] think (*omoimasu*) that (*to*) that (*soré wa*) [is] perhaps

(*ka*) [a] too (*amari*) outrageous (*keshikaran'*) thing (*koto*). As-to (*wa*) such a thing (*gurai no koto*) [as] the-extent-of (*daké*) one two three's (*ichi ni san no*) numerals (*súji*) of things (*mono no*) called (*to wa môsu*) cross-writing (*yokomoji*), as-to (*wa*) [the] merchants (*akindo*) of this place (*tôchi no*), how (*nanzo*) may there be (*arimashô ya*) all-of-them (*mina*) the not knowing (*oboeté inai koto ga*). Is (it) not (*ja arimasen' ka* [a] thing [he would be] likely to find fault with (*togamé sô na mono*), whether (*ka wo*) 'sixty days (*rokuji nichi*)' is written (*kaité aru*) or (*ka*) is not (*nai*), at once (*sugu*) on that spot (*sono ba dé*). Observe the emphasis placed on *yokomoji to môsu* by the insertion of *wa*, which taken by itself, might be rendered, 'though they *be* (the things called) foreign writing.

- 6.—After *ôki ni* understand *sayô dé gozaimashô*. **Ki wo yurusu**, to relax the attention. **Ki ga tsuku**, attention is fixen on, attention is attracted by, to notice, to recollect. **Shito-tori no**, ordinary. **Zehi** (c), right [and] wrong,—*wo tadasu*, to inquire into the merits. Lity. Quite so. It probably is so in great measure (*ôki ni*). But (*shikashi nagara*) [one] cannot tell (*shiremasen' no sa*) whether also (*ka mo*) [his] attention was not attracted (*ki ga tsukanakatta*) to (*ni*) such-a thing (*sonna koto*), because-of (*yuyé*) the relaxing of attention (*ki wo yurushité oru koto*) by-all (*mina*) in this country (*kono kuni dé wa*) [thinking] only (*bakari*) that (*to*) your country's merchants (*o kuni no akindo wa*) taking-[them]-all-together (*subété*) are (*da*) honest individuals

(*shôjiki na mono*). It will not do (*waké ni wa mairimasu-mai*) to inquire into (*tadasu*) [the] merits (*zêhi wo*) by (*de*) only (*bakari*) ordinary (*shito-tôri no*) reasoning (*rikutsu*) either (*mo*) as you say (*ôsé no yô ni*).

- 7.—**Sayo osshatte miru to** is like *sô shité mireba* in XX. 6. **Zurui**, knavish, slippery, unreliable. **Fusho-jiki** (c) is *shôjiki*, honesty, with *fu* (c), not, equivt. to the Latin prefix *dis*. **Hi**, day, is used like *toki*, for 'when,' 'if.' **Sono i wo enai**, lity. do-not-catch that's meaning, do not understand, used as an attribute=incomprehensible, inadmissible. **Igai na** is a synonymous term. Lity. If you say so, then (*sayô osshatté miru to*) [it] is (*des'*) as if (*yô*) some how or other (*nani ka*) my country's (*waga kuni no*) merchants (*akindo*) only (*bakari ga*) are terribly slippery (*hidoku zurui*), but (*ga*) if [one] were to (*hi ni wa*) argue (*ronzuru*) honesty (*shôjiki*) and (*to*) dishonesty (*fu-shôjiki wo*) clearly (*akiraka ni*), Japan's merchants (*Nihon no shônin*) also (*mo*) would-not-be (*dé arimasumai*) too (*amari*) especially (*kakubetsu*) good of reputation (*hiôban ga yoroshii*) side (*hō*) either (*mo*). As-to-that (*soré wa*), [it] is (*des'*) [an] extremely inadmissible thing (*hanahada sono i wo enai koto*). Since (*kara*) [the] contract (*yakujô-gaki ga*) is (*da*) [the] proof (*shôko*), whatever (*donna...mo*) thing (*koto wo*) [he] may say (*itté*), verbally (*kôjô dé wa*) [it] is not sufficient (*tarimasen'*) for entertaining (*toru ni wa*). But (*shikashi*) in your country (*kikoku dé wa*) do [you] regard (*o tori nasaimasu no ka*) as proof (*shôko ni*) that which is said (*itta hô wo*) verbally (*kuchi dé*

rather (*kaëtté*) than (*yori wa*) written things (*kaita mono*).

8.—**Imiai**, reason, explanation. **Arumai mono de mo nai**, is not either a thing which cannot exist, i. e. 'may perhaps exist.' After *kesshité* understand *sayô na waké dé wa gozaimasen*', that is not the case. After *sengi no uyé* understand *danji wo togemashô*, I will pursue the discussion. Lity. No. Certainly. How could it be possible (*dô itashité*). As (*tôri*) [I] said (*môshita*) just now (*tadaima*) also (*mo*), in that part of the matter (*soko ni wa*) there are perhaps (*arumai mon' de mo nai*) explanations also (*imiai mo*) other than (*no hoka no*) [the] reasonings (*rikutsu*), and-so (*kara*) after (*no uyé*) further (*nawo*) inquiry (*sengi*)... **Soko** is for *sono tokoro*, i. e. *kui-chigai no tokoro*, the part of the affair where it went wrong. By *rikutsu*, reasonings, the speaker means such arguments as at first suggest themselves.

9.—**Shochi-buri**, manner of dealing with, from *shochi*, settlement, disposal of, and *furi*, manner. After *dôka* understand *go aisatsu wo negaimasu*. Lity. After sort of manner of dealing do you make [it]? *Go ketsudan no tokoro*, august decision's place, i. e. that which you decide. This seems to be a fragment of Chinese idiom, in which the relative is expressed by the character *tokoro* placed before the verb.

10.—**Kujo** (c), complaint, lity. painful feeling. **Muko**, opposite; i. e. the opposite party. **Sashi-ireta**, lity. put in, i. e. paid down. **Uohikin**, compd. of *uchi*, inside and *kin* (c), money, i. e. a sum within the whole amount,

an advance. Lity. Really (*dômo*) [I] think (*zonjimasu*) that (*to*) [the] settlement's (*shochi no*) way of applying (*tsuké-yô ga*) is difficult (*mudzukashii*). From (*kara*) him (*tônin*) again (*mata*) having declared (*ii-tateté*) [a] complaint (*kujô wo*) [he] is (*imasu*) saying (*itté*) that (*to*) [he] wishes-to-get (*moritai*) returned (*kaëshitô*) in-any-case (*nan' demo*) [the] advance (*uchikin wo*) of five hundred piecy (*go hiaku mai no*) [which he] paid-down (*sashi-iréta*) to (*é*) [the] opposite (*mukô*) [party].

- 11.—Lity. As-to that [it] is really [an] unreasonable absurd saying. As to such-a thing, of course even in your-country there-will-not-be a reason-why [you] should (*hadzu*) admit (*o kiki-iré nasaru*) [it].

- 12.—**Kiki-sumu**, to grant, accede to a petition. **Uch-yaru**, corruption of *uchi-yaru*, to let alone, neglect, give up, throw away. **Hadan suru**, to annul an engagement. Lity. Of course (*mochiron*) it is impossible (*waké ni wa mairimasen'*) to accede (*kiki-sumu*). That-being-allowed (*soko dé*) as (*kara*) any-how soever (*dô shitô mo*) [the] argument (*ron ga*) does-not-dry-up (*himasen'*) how (*ikaga*) if [I] were to persuade (*danji-tsukémashité wa*) him (*tônin wo*) that (*to*) [it] will-be-well (*yokarô*) if [he] were to annul the contract (*hadan shitara*) having abandoned (*utchyatté oité*) [the] bargain-money (*uchi-kin wo*) as-it-is (*sono mama*, lity. that fashion, i. e. in the condition in which it now is, namely, in the hands of the seller).

- 13.—**Son ni suru** is not 'to lose,' but 'to consider as a loss,' *ni suru* being identical with *to suru* in XX. 39. **Tsugu-**

**noi-kin**, compensation, indemnity, same as *tsugunai-kin*.  
 Lity. No, by (*dé wa*) such-a-kind-of (*sô iu yô na*) way of dealing with (*shôchi-buri*) on (*dé wa*) this side (*kochira*) consent (*shochi ga*) cannot-be (*dékimasen'*). If [it] be (*naraba*) a-reason-why (*waké*) [he should] completely consider as a loss (*son ni shité shimau*) the advance (*uchi-kin wo*) [it] is (*des'*) a-reason-why (*dôri*) [he] must pay (*harawanakutcha naran'*) [a] compensation (*tsugunoi-kin*), to-the-full-extent (*sukkari*) deducting (*sashi-hité*) [the] market-price of to-day (*konnichi no sôba wo*) from (*ni*) [the] at-first (*saisho*) agreed (*yaku-jô shita*) former (*sendatté no*) price (*nédan*). But (*shikashi*) on this side (*kono hô dé wa*) as-to (*wa*) such a (*sonna*) thing (*koto*), [we] of-course (*motoyori*) do-not-ask-for (*negaimasen'*). At-present (*tôji*) as (*ni tsuki*) there are not (*nai*) too many (*amari*) buyers (*kaité ga*) of camlet (*gorofuku no*) [we] absolutely (*zéhitomo*) must have (*morawanakutcha narimasen'*) [them] taken-delivery-of (*hiki-totté*).

- 15.—Is [it] not (*ja gozaimasen' ka*) [a] good principle to go upon (*ii waké*) though [it] smash (*tsuburété mo*). Naturally (*motoyori*) smashing (*tsubureru no wa*) when (*toki wa*) debts (*hikioi ga*) cannot be paid (*haraware-nai*), must be (*deshô*) [a] matter of course (*mochiron no koto*), that is to say (*sunawachi*) [it] is is (*des'*) the mercantile-law (*shôhô to iu mono*) of all countries (*bankoku no*). I may say (*mâ*) in (*ja*) my opinion (*watakushi domo no kangae*) [I] think (*omoimasu*) that (*to*) [it is] probably (*ka*) a good principle to go upon (*ii dôri*) though (*mo*) that species of (*ano tagui no*) fellows (*yaka-*

*ra wa*) [who] do (*suru*) speculative business (*yamashi akinai wo*) be smashed (*tsuburété*). **Shoho** (c) is often misused by Japanese in the sense of mercantile enterprise, or trade, as in the phrase *shôhō wo hiraku*, to enter into trade. **Yamashi** is a speculator in the bad sense of the word.

- 16.—**Nani shiro**, lity. 'do what,' i. e. in any case, after all, **Kata wo tsukeru**, to arrange a matter, to 'put through' an affair; *kata no tsuké-yô*, way of arranging. Lity. [It] would be (*deshô*) [a] terrible (*taihen no*) affair (*koto*) if all became bankrupt (*mina tsuburétara*). [I] do-not-know (*shira*) whether (*ka*) [the] trade (*koéki ga*) of this place (*tôchi no*) does not perish completely (*naku natté shimai ya shimasen*') at once (*jiki ni*) if that were to happen (*sô suru toki ni wa*). But (*shikashi*) after all (*nani shiro*) since (*kara*) judging (*sabaki ga*) is (*des*') a little (*chito*) troublesome (*mendô*). how (*dô*) is [it] (*des*') if [we] were to try (*mitara*) causing to do (*ita-sashité*) conferring (*jidān*) yet once (*mô ichido*) from him (*tônin kara*) to the merchant (*akindo é*) of your side (*anata no hô no*). If (*-kereba*) by that (*soré dé*) in any manner (*totemo*) forbearance (*kamben ga*) cannot be done (*dékina-*) then (*sono toki wa*), since (*kara*) I-hope (*dôka*) there may be (*arimashô*) also (*mo*) again (*mata*) [a] way of arranging (*kata no tsuké-yô*) [I pray you to wait a little, *sukoshi go yûyo wo negaimasu*]. **Itasashite** is a common corruption of *itasaseté*, the true participle of *itasaseru*, caus. of *itasu*.

- 17.—**Hikkio**, after all, in fact, the fact is that...**Oshi-u-**



**tsuru**, compd. of *osu*, to push, and *utsuru*, to change place, i.e. to push over (i.v.), to pass over into, develop into, to result in. **Kohei** (c) **no**, fair impartial, just. Lity. Since (*kara*) [it] is (*des'*) a state of affairs (*waké*) [which] unavoidably (*yondokoro-naku*) has resulted (*oshi-utsutta*) in this case (*kono-jiken ni*) simply because (*yuyé ni koso*) in fact (*hikkiô*) compromise (*jidan ga*) is not arranged (*totonowanai*), after this (*kono uyé wa*) [it] is (*des'*) a useless thing (*muda no koto*). Allowing that (*yoshiya*) [he] even does (*itashité mo*) [I] think (*omoimasu*) that (*to*) [the seller's] not consenting (*shôchi sen' no wa*) [is a] matter of course (*mochiron no koto*). Either way (*to ni kaku idzuré*) there is not (*arimasen'*) other (*hoka wa*) than (*yori*) simply (*tada*) praying for (*negau*) just (*kohei nô*) august judgment (*go shochi wo*). If there is not (*nakereba*) without fail (*kanarazu*) whether or no (*zéhizéhi*) august decision (*go ketsudan ga*) within (*no uchi ni*) three days (*mikka*) from to-day (*konnichi yori*) somehow or other (*idzuré*) there is (*gozaimasu*) also (*mo*) again (*mata*) [a] way of proceeding (*tori-ha-karai-yô*) on this side (*kochira dé*).

- 18.—**Ima ichido** [or *ima ichi-ô*] once more, lity. now once. **Tori-tadashi** like *tori-shirabé*. Lity. Some how-or-other (*idzuré*) after (*no uyé ni*) once more (*ima ichido*) making inquiry (*tori-tadashi*) by that [time] (*soré madé ni wa*) without fail (*kanarazu*) [I will give you an answer] (*go aisatsu itashimashô*).
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## EXERCISE XXII.

- 1.—**Lity**. As-to spring some-how-or-other [the] feelings are agreeable.
- 2.—**Hittatsu**, to improve, i. v. **Lity**. Naturally [the] frame-of-mind improving becomes gleefulness.
- 3.—**At'taka**, Yedo pronunciation of *atataka*.
- 4.—**Kiora**, pl. of *kiô*, to-day ; like *kiô atari*, about to-day, i.e. for the last day or two. **Awase** is the generic name of garments with linings, which are lighter than the *wata-iré*, or wadded clothes worn in winter, and heavier than the *shitoémono*, or unlined clothes for summer wear.
- 5.—**Yokan**, [c], remaining cold.
- 6.—**Kesahodo nado**, lity. 'this morning and others,' a vague way of saying 'this morning.' *Nado* has here no more meaning than *domo* in *watakushi domo* used for 'I.' **Kanchiu** (c), the cold season, fr. *kan*, cold and *chiu* (of *dôchiu*, etc.), whilst.
- 7.—**Shinogi-yoi**, fr. the root of *shinogu*, to bear, and *yoi*, good ; good or easy to bear, bearable. **Yoi** suffixed to the roots of verbs resembles the English '-able,' and is the converse of *nikui* ; thus *mi-yoi*, easy to look at, pretty ; *mi-nikui*, difficult to look at, ugly ; *wakari-yoi*, easy to understand, *wakari-nikui*, difficult to understand.
- 8.—**Lity**. Though [one be] calling [it] 'cold,' spring in-any-case differs (from winter) in-virtue-of being (*daké*) spring.
- 11.—**Mushi-mushi** is the reduplicated root of *musu*, to steam, seen in *mushi-atsui*, steaming-hot, sultry ; — — *suru*, to be sultry. **Lity**. Here ! that-place's side do-

[you]-not-open? [It] has-come being-sultry considerably. The Japanese often substitute the negative Indic. Pres. with *ka* for the affirmative imperative, as in this sentence. The idea expressed in *kita* is rather 'has become' than 'has come.'

- 12.—**Atatte**, lity. hitting. After *miemashité* understand *dôri dé anata no ossharu tôri, hidoku mushimasu*. Lity. Halloo! Outside (*yoto wa*) [the] sun is shining, and [it] seeming that [the] wind has-changed to [the] South, no wonder, as you say, it-steamers fearfully.
- 13.—**Daibu**, same as *daibun*.
- 14.—**Jiko** (c), season, hence temperature, weather, climate. The four seasons are called *shiki*, or *atsusa samusa no utsuri-kawari*. Lity. Barely in [with] season fitting-ness, barely fitting with the season. This sentence is a reply to the previous.
- 15.—**Hiyatsuku**, to feel cold.
- 20.—Lity. As-to this year's summer.
- 22.—*Ni sann'chi* for *ni san nichî*.
- 26.—**Teri-komi**, root of the verb *teri-komu*, to shine fiercely, fr. *teru*, to shine and *komu*, used as an intensive suffix, like *iru* in *osoré-iru*.
- 27.—Lity. Having (*shité*) perhaps (*ka*) been affected (*make-mashita*) by (*ni*) [the] heat, [my] state-of body (*kibun ga*) not-being-excellent (*suguremasen' dé*) really, alas [I am extremely uncomfortable, (*komari-kiri dé gozaimasu*)]. *Sei*, effect, may be understood after *makemashita*, in which case *shité* must be taken as equivt. to *nité*, [it] being.

- 28.—After *daiji ni* understand *nasai*. Lity. It seems that (*sô des'*) suffering-from-heat (*atsusa-atari wa*) considerably (*daibu*) is-prevalent (*hayaru*). 'To suffer from the heat' is *atsusa ni ataru*.
- 29.—**Sho** (c), heat, i. e. the hot season, the month of July. After *ukagai ni* understand *démashita*. Lity. Entering the hot season [it] is specially difficult-to-endure. [I have come] just (*chotto*) to inquire-after your state.
- 30.—Lity. [It] is really extremely hot-ness. But as-to you always being (*dé*) robust (*sukoyaka*) [it is splendid (*kek-kô dé irasshimasu*)]. Well did-you-condescend to call upon (*tadzuné*) [me]. On your road it must have been hot for you (*o atsú*). Well, baring even your naked body. The Japanese do not consider it indecent to bare the upper part of the body in company.
- 32.—**Doyo**, a period of 18 days 5 hours and 12 minutes at the end of each season ; the *doyô* here spoken of is the summer *doyô*, corresponding to the end of July and beginning of August. Lity. Though [one] be-calling [it] hot, [the] wind, as [it] is now autumn [wind]——there is not [a] thing like during-*doyô*.
- 33.—Lity. Ah, cool-wind-blowing-ness !
- 34.—Lity. It seems as if (*yô dé gozaimasu*) the heat also has-become immensely (*ôki ni*) easy.
- 85.—Lity. [The] wind's sound some-how or other (*nani to naku*) now has become autumnal air (*keshiki*).
- 36.—Lity. Up-to yesterday wind also there-not-being, [it] was really hot, but...

- 37.—**Zansho** (c), lity. remaining heat, i. e. the heat of autumn.
- 38.—Lity. [The] remaining-heat is [a] difficult-to-bear thing on-the-contrary.
- 41.—Lity. After having been (*gozaimashita no ni*) that hot (*anna ni atsú*) up-to about (*atari*) the-day-before-yesterday, to-day again feeling too cold (*amari hiyatasukimasu koto*)! How suddenly is [it] thus?
- 42.—**Kiko**, (c), syn. of (*jikô*).
- 48.—Lity. Now daily [it] pushes-over (*oshi-utsurimasu*) into cold.
- 50.—Lity. From this [it] being (*dé*) only gradually becoming cold, [it] will-not-do any-longer.
- 52.—Lity. But [it] is probably so because (*kara*) [the] cold-season (*kan ga*) will-enter (*irimahô*) shortly (*hodonaku*). *Kan ga iru*, though sanctioned by usage, seems to be a mistake for *kan ni iru*.
- 54.—**Dekimasen' deshita** is a redundant form of the Indic. Past. **Kori-tsuku**, to be frozen to, i. e. the ice was frozen to the sides of vessel. *Tarai* is the ordinary low wooden tub which serves as a washing basin. For *chôzu-bachi*, vide Hepburn. Lity. Hand-water-basin's water being completely (*shimatté*) frozen-to (*kôri-tsuité*) though beating (*tataité mo*) with [a] stone (*ishi dé*), any-how (*dô*) doing (*shité*) also (*mo*) (it) was (*dé gozaimashita*) there is not remedy (*shiyô ga arimasen'*).
- 55.—Through (*dé*) being cold (*samui no*) as-to (*a* for *wa*) fire's side (*hi no soba*) cannot be (*iraremasen'*) separated from (*hanarété wa*).

57.—**Kajikamu**, prob. contrn. of *kajiké-shikamu*, to shrivel up with cold, properly used only of the hands and feet.  
**Moteru**, potential of *motsu*, to hold.

59.—Lity. As-to you august hands well are-not-cold.

60.—Lity. [they are cold], [it] is (*des'*) as if (*yô*) there-were-not consciousness (*oboé*) whether (*ka*) [they] are self's hands, or (*ka*) are what. **Hi nado** might be rendered by 'fire or anything else of the sort.' **Ataru** sometimes means 'to be opposite,' and hence its use in the phrase *hi ni ataru*, to warm oneself at the fire. Lity. Since (*kara*) as (*tôri*) you see (*goran no*) [it] is (*des'*) hurried (*isogi no*) business (*yô*).

61.—**Sawari**, ill effects, root of *sawaru*, to touch, interfere with, affect ill. Lity- But every-one (*donata mo*) cold's ill effects not being (*irasshaimasen' dé*) [it is highly-joyful (*taikei dé gozaimasu*)].

62.—**Mina sama**, polite phrase for *mina*, all ; syn. of *donata mo*. Lity. Also (*mo*) at (*dé*) august honoured-house (*go sontaku*) all-of-you (*mina sama*) appearing (*sô dé*) not-to-be (*arasshaimasen'*) having augustly changed (*o kawari nas'tta koto*) either (*mo*), truly (*makoto ni*) it is splendid (*kekko dé gozaimasu*) as you observed to me (*go dôyô ni*, lity. in august same fashion)]. Well, as-to this-winter's cold, [I] really do-not recollect [such cold] in late years. Lity. Well then [please to live (*o kurashi nasaimashi*)] augustly bearing up against (*o itoi nasaimashite*) [lhe] cold (*samusa wo*) as far as possible (*zui-bun*).

- 64.—**Lity.** From my side not-calling (*agarimasen' dé*) even (*mo*) for (*ni*) cold weather's (*kanchiu no*) visit to you (*o mimai*) is extremely wrong (*hanahada sumimasen'*). [please tell (*osshatté kudasaimashi*)] well (*yoroshiu*) to august house (*o taku é*).
- 66.—**Akiru**, root *aki*, to be tired of, is affixed to the roots of verbs, e. g. *tabé-akita*, [I] am tired of eating. **Lity.** [In] exchange (*kawari*) for that (*sono*) [the] nights (*yoru wa*) have-become (*narimashita*) long (*nagaku*) [in] sufficient-quantity (*hodo*) to be tired of sleeping (*né-akiru*).
- 67.—**Lity.** By this time (*mo haya*) [it] must be (*dé gozaimashô*) days' are-long (*hi no nagai*) summit (*chôjô*), i. e. the extreme of days being long.
- 68.—**Ne-iri**, a sleep, used as an auxiliary numeral of *hiru-né*; root of *né-iru*, to get to sleep. *Shimasen'*=*narimasen'*. **Lity.** Truly [they] are long [in] sufficient-quantity (*hodo*) [for one] to forget [the] morning (*asa no koto wo*). To-day also [I] did just (*bakari*) midday-sleep two sleeps, but still (*mada*) [the] sun (*hi ga*) does not become (*ni shimasen'*) likely to set (*kuré-sô*).
- 69.—**Geppaku** (c), lity. month's closing-in, i. e. closing to the end of the year; contrn. of *getsu* (*tsuki*) moon and *haku* (*semaru*) to close in.
- 70.—**Koto-oo**, adverb of *koto-ô*, busy, lity. affairs numerous.
- 71.—**Lity.** With (*dé*) year's close (*toshi no kuré*) [it] must be (*sazo...dé gozaimashô*) august busy-ness (*go hanyô*).
- 72.—**Oshi-tsumaru**, to be pushed into a small compass, intr. from corresponding to *oshi-tsumeru*.

- 73.—Through (*dé*) being busy (*séwashii no dé*) not-having-presented myself (*agarimasen' dé*), for (*ni*) [calling at the] end-of-the-year (*seibo*) [it] is very wrong (*hana-hada sumimasen'*). **Seibo** is used for the visit, as well as for the end of the year, like *nenshi* for new year and new year's visit, with the addition of also meaning 'a present at the end of the year.'
- 74.—Lity. No. dear me (*iya mô*) [I] feel for you (*o sasshi môshimasu*). As-to [coming] on purpose [I] positively decline [the honour].

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### EXERCISE XXIII.

- 2.—After **de** understand *gozaimasu*.  
 3.—After **domo** understand *komarimasu*.  
 4.—**Mudzukashii**, lity. difficult, i. e. is not easily fine.  
 6.—**Uke-awareru**, pass. of *uké-au*, used as a potential.  
 15.—**Kaze-datsu**, to be windy, compd. of *kazé* and *tatsu*, to rise.  
 16.—After *ôki ni* understand *kékkô dé gozaimasu*.  
 18.—Lity. And (*soré ni*) perhaps (*ka*) in-consequence-of there-not-being august moisture, through (*dé*) terrible dust, outside (*soto wa*) cannot-walk. *O* is inserted before *shimeri* out of politeness to the person addressed,  
 20.—**Fuji-minami** is a name used for the west wind only in Yedo.  
 26.—After **domo** understand *jitsu ni komatta*. **Yoginai**, unavoidable, compd. of *yo* (o), other *gi* (e), thing, and *nai*, there is not.



27.—**So**, so, for *sahodo anata no yô ni komatta koto*, being inconvenienced like you to-any-great-extent. Lity. As-to me, [it] being (*dé*) [a] pursuing wind, [it] is-not so, but as-to you [it] being unfortunately [a] head-wind (*mukai-kazé*, lity. meeting wind) [it] is terrible.

29.—**O** is the same as in 18.

30.—**Kasane-gi**, fr. *kasaneru*, to pile up, and *kiru* to wear.

33.—Lity. As-to rain will-[it]-come-down? How will-[it]-be?

34.—**Ka**, perhaps.

35.—Lity. Well, of late (*kono goro*) somehow or other (*nani-ka*) really daily annoying august weather being, alas!

36.—Lity. While (*nagara*) calling (*môshi*) [it] 'during-the-plum-rains,' [it] is well rain (*yoku furu*)-ing (*koto*). Observe the emphasis, almost amounting to 'although,' placed on *bai-u-chiu* by *wa*. **Yoko**, in the sense of 'plentifully'.

37.—**Ma** is here an interjection.

38.—**Yara** is here equivt. to 'who knows?' **Kumogire**, fr. *kumo*, cloud and *kireru*, i. v. to divide.

39.—**Ama-yami**, ceasing to rain, fr. *amé* and *yamu*, i. v. to cease. **Shike-tsudzuku**, to continue to rain, fr. *shikeru*, to be bad weather, and *tsudzuku*, to continue. Any verb. may be compounded with *tsudzuku* in the same way. **Harema**, fine interval, fr. *hareru*, to clear up, and *ma*, space. Lity. [It] is [a] thing [which] wonderfully (*yoku*) has-continued-to-rain thus, *ma*, without rain-ceasing. There-is-not by-any-means [a] fine-inter-

val, so that (*yô ni*) [one] thinks 'has heaven's bottom completely come out?'

- 40.—Lity. Immensely (*ôki ni*) as-you-observe (*ika-sama*), if [one] thinks thus, [it] is not-becoming-exhausted-ness however much raining, so that (*yô ni*) [one] thinks [they] well have-stored-up rain water thus in heaven-above. The use of *é* for *ni* is sanctioned by colloquial usage.
- 41.—**Kuru**, to consult (a book), lity. to wind, to turn round as on a wheel. **Futsuka-kkara**=*futsuka-kara*, from the second day.
- 44.—**Ki-ake**, fr. *ki* (e), mourning, and the root of *akeru*, to open, in the same sense as in *yo-aké*, night opening, i. e. day-break. **Saka-iki**, corrupted into *saka-yaki*, the shaven part of the head, fr. *saka*, in a reverse direction, (as in *saka-noboru*) and *iki*, feeling, because the operation was originally performed to allay the feeling of blood rising to the head. **Wake** may here be construed 'a reason for.' After *tohômonai* understand *koto wo itta mono da*, I have said (an extravagant thing).
- 45.—**Chigei nei** for *chigai nai*, there-is-not mistake. **Engi**, omen. Lity. but [that] is-not [a good] omen.
- 46.—**Chotto soko e**, lity. just thither, an indefinite expression like 'anywhere.'
- 47.—**Kawa-goshi**, lity. river-crossing, fr. *kawa* and *kosu*, to pass over. **Hori**, gutter, ditch, canal, drain, etc. Lity. [The] road being-bad (*warukuté*), and (*sô shité*) to-make-it-worse (*o maké ni*) as-to yonder (*asoka no*) thoroughfare's (*tôri no*) road (*michi*) [it] being (*dé*)

again [an] inundation, appearing (*mieté*) that [the] ditch has-opened, as-to all [the] passengers (*ôrai no shito*), [it] being (*dé*) crossing-river's fashion, really ! (*haya*)...

- 48.—**Nado** has no particular meaning, vide XXII. 6. **Shite** = *nité*, being. **Kanaimasen'** is short for *kokoro ni kanaimasen'*, does not satisfy the feelings ; it is synonymous with *komaru*. **Iya**, an exclamation of horror. **Mo**, an abbreviation of *mô haya tamaranai*, vide I. 5. Lity. As-to august house since [the] construction (*fushin*) is new, though it rain thus, there-is-not august solicitude, but as-to me house (*temae taku nado wa*) perhaps (*ka*) because of [its] being (*sei...shité*) [an] old house, here and there leaking, am-annoyed. As-to last-night (*sakuban nazo wa*), just (*chôdo*) over (*uyé ga*) [where I] am sleeping beginning to leak (*mori-hajimémashité*), *iya mô*, in the middle of the night (*yonaka ni*) now (*yara*) re-hang (*tsuri-kaëru*) [the] mosquito-net, now lift [the] mats, [it] completely was [a] commotion.

- 49.—After *tonda* understand o *komari dé gozaimashita*. Lity. As to that really, alas, it was terrible discomfort for you. *Iya*, when (*to*) raining (*furi ga*) thus is long (*kô...nagai*) generally (*tokaku*) [it] is (*des'*) so (*kô*) I tell you (*yo*). As-to me house, [it] is [a] not so old one (*sahodo furuku wa nai no*), but [it] appearing that [the] rain naturally gets-round (*mawaru*), [the] next (*tsugi no*) room's (*ma no*) lintels, posts, etcetera are wet (*nuré-té orimasu*).

- 50.—**Nani kara ka made**, lity. from what to that, from the first thing to the last, everything. Lity. When (*to*)

raining thus continues everything generally seeming (*yô dé*) damp (*shimeppoi*), truly [the] feeling being bad, really [one is quite worn-out (*yowari-hatemasu*)].

- 51.—**Shirabe-mono**, fr. *mono*, thing, and *shiraberu*, to inquire into; something to find out, cf. *kaimono*. **Shimai-komu**, to put away. This-morning, there-being something-to inquire-into, when [I] got-out-and looked at (*dashité mimashitara*) [some] in godown's corner put-away books, all [their] covers were covered-with mildew.
- 53.—Lity. Yes. There-probably is-not any longer (*mo*) [a large] quantity [of time] (*hodo*).

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#### EXERCISE XXIV.

- 4.—Lity. [The] even to [the] paper-slides having (*-ta koto*) got wet (*nuré-*). This sentence is spoken by a woman.
- 5.—**Shirushi**, a mark, evidence, a proof of effect, hence the effect itself. Lity. [It] appearing that rain-praying's effect has-been-efficient; [it] is [an] unlooked-for abundant shower.
- 6.—**Somatsu ni dekiru** must here be looked upon as the potential of *somatsu ni suru*, to treat irreverently. Lity. As-to [the] gods [one] cannot treat [them] irreverently. **Iki wo tsuku**, to draw a long breath, here used for *hotto* — — —, to give a sigh of relief.
- 9.—**Rai ga suru**, it thunders, like *oto ga suru*, there is a noise.
- 10.—**Yatte** for *futté*.
- 11.—**Kakaru** in the sense of 'to commence,' for *furi-kakaru* to commence to come down.

- 12.—The subject of *ageru* may be supposed to be *kazé*, not expressed.
- 13.—Lity. Oh ! western-side's-sky-is-black ness. **Sora** is not in the possessive, but in the nominative case. The sentence consists of *nishi no hô no sora ga makkura da*, the western side's sky is perfectly dark, converted into a compound attribute of *koto*; (*na* taking the place of *da*).
- 18.—**Naga-buri**, fr. *naga-*, long, and the root of *furu*, to rain.
- 20.—**O** is placed before *sagaru* from a desire to propitiate *kaminari sama*, the thunder god. At-any-rate (*nan' demo*) there-is-not mistake in [saying that it] descended to immediate vicinity.
- 21.—Lity. As-to you are [you the] as to thunder extremely dislike-ing (*kirai na*) class (*hô*) ?
- 22.—**Ko-o**, the adverb of *kowai*, fearful, spelt *ko-ha-u*.
- 23.—**Minna** for *mina*, all. Lity. [It] is (*da*) all-the-more (*kaëtte*) not-know-able (*shirenai no*) because [you] lose [your] head (*awaa kû*) in that way (*sonna ni*).
- 24.—**Doka** is transposed. Lity. August talisman still-more-than-before (*nawo*) is-not-visible. **Kuwabara**, a mulberry-plain. Thunderbolts are believed not to fall in fields planted with mulberry trees, and hence the use of this word as an exorcism.
- 25.—**Hoshimono**, fr. *hosu*, to dry in the sun, and *mono*, thing ; like *shirabé-mono*, etc.
- 26.—Lity. Becoming stupified (*muchiû ni natté*) with the

fearfulness (*kowai no dé*) of [the] thunder (*kaminari sama*) [I] have-done [a] tremendous thing.

- 27.—**Soko made**, to that place, a little way. The meaning of this expression is seen in *chitto soko madé* (just a little way), used when one does not chose to reply to *doko é*, where are you going to ?
- 29.—**Hisashi** is a wooden penthouse roof, such as are placed over doorways, and under the eaves of the ground-floor of shops, etc. **Masshiro**, corruption of *ma-shiro*, perfectly white. Lity. This morning [it] is fearful hoar-frost. Both (*mo*) [the] bridges upper-side (*uyé*) and (*mo*) [the] roof's penthouse-roof [are] perfectly-white.
- 30.—Lity. Quite so. Frost-pillars, *mô*, intensely (*hidoku*) have stood up. **Shimo-doke**, hoar-frost-dissolving. **Te**, region.
- 31.—**Kori ga haru**, ice spreads-vigorously.
- 34.—**Made**, unto ; i. e. everything that could be frozen, unto the water inside the house, was frozen.
- 35.—**Kori-tsumeru**, to freeze full, fr. *kôru* and *tsumeru*, to fill.
- 36.—**Noru**, to ride on, to get upon.
- 38.—**Soba kara**, fr. the side, i. e. close by ; proximity in place used for proximity in time. Lity. I say (*nanto*) is [it not (*dé wa arimasen'*) [a] violent (*hidoi*) way-of-freezing (*kanji-yô*) ? (*ka*).
- 29.—Lity. At (*dé*) any (*doko no*) house (*iyé*) soever (*mo*) there-are-not (*gozaimasen'*) icicle's (*tsurara no*) not-hang-down (*sagaranai*) eaves (*nokiba*).
- 40.—Lity. When [one] sees (*micha*) [the] icicle's hanging

down (*tsurara ga sagaru tokoro wo*) [it] can-be-seen that [the] cold is intense.

- 43.—**Tsuki no kage**, moonlight. The character here used means properly only 'shadow,' but is generally employed in either sense; the correct character for 'light' is the same minus the three strokes on the right.
- 44.—**Omoi mo yoranai**, lity. thought also collects-not= unlooked for, something like our expression, 'the idea of it does not occur to one.'
- 46.—**So de mo gozaimasen'** for *sahodo komarimasen'*, [one] is-not-annoyed to-any-great-extent.
- 47.—**Tokio ni shite wa**, looking upon it as Tōkiō.
- 48.—Lity. Well (*ma*) [it] is (*des'*) [an] at Yedo (*Tōkiō dé wa*) in near-years (*kinnen ni*) not (*nai*) snow, but in my (*watakushi domo no dé wa*) country (*kuni nado*), as-to this-sort-of snow [we] do-not-think [it] anything at all (*nan' to mo*). There is falling (*furu koto ga*) from (*kara*) ten feet (*ichi-jō*) odd (*amari*). [At] any house (*doko no iyé mo*) in entering (*hairu ni wa*) to [the] interior (*uchi é*) [it] is (*des'*) like (*yō*) thingamyfying (*nan' suru*) to [the] midst (*naka é*) of [a] hole (*ana no*).
- 50.—**Nasaimashitakke**, vide VII. 24. Lity. In that case (*soré ja*) [what you say is] quite correct (*mottomo*).
- 52.—Lity. With reason (*dōri dé*) [the] cold is special.
- 53.—**Samemashite kara**; vide Aston, at the end of §48. **Shimijimi**, through and through, thoroughly, soundly; *shimu*, to stain, to penetrate. Lity. With [the] coldness (*samui no dé*) until dawn [I] was completely unable to sleep (*nemurarezu ni shimaimashita*) thoroughly.

- 54.—Lity. And (*soré ni*) as-to your august house, although (*nagara*) [it is] rudeness (*shikkei*) [on my part to say so], since [it] surely seems to be (*no go yôsu des' kara*) roofing-with-shingles, etc. **Ne-gokoro**, fr. *neru*, to sleep and *kokoro*, feeling, the feeling during sleep. **Mono** must be rendered like *koto*. Lity. really [the] lying (*fuse-tté oru no wa*) hearing (*kiité*) rain's (*amé no*) coming-down noise (*furu otowo*) is [a] good-in-sleep-feeling thing. **Zotto suru**, to start either with pleasure or an opposite feeling ;—*shinai* is a common expression of dissatisfaction.
- 55.—**Shira-shira-ake**, day-break, fr. *shira-*, white, and *akeru*, to open, to dawn ; the moment when the sky begins to turn grey. Lity. This morning at day-break, when [I] came passing-over (*yatté* for *tôtté*) that moor, dividing [the] mist, etc. **Gutchora**, adv. expressing intense wetness, like the adj. 'wringing,' 'soaking.'
- 56.—**Yo fukete**, night being late, late at night. **Yo-tsuyu**, night-dew. **Nurashimashita**, I made wet.

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### EXERCISE XXV.

[The speakers are of the *samurai* class. The names and surnames, except Kotoshira and Furumichi, are real.]

- 1.—Lity. For the first time (*hajimémashité*) [I] have an opportunity of learning (*émasu*, lity. get) [your] august will (*gio-i*).
- 2.—**Komei** (c), fame, lity. lofty name. After *konnichi wa* understand *o mé ni kakarimasu*.



- 3.—**Kake-chigau**, fr. *kakeru*, to be distant from and *chigau*, to miss. Lity. [It] is not having had an opportunity of learning [your] august will thoroughly, [from] being distant from and missing you. Well, for the first time [I have the honour to meet you (*o mé ni kakarimasu*)], My-son (*ségare ga*) constantly (*maido*) is-a-recipient of (*ni adzukurimasu*) [your] august assistance (*o séwa*). [I have called (*démashita*)] just (*chotto*) [to offer] thanks (*rei*) to you (*o*), at the-same-time (*nagara*).
- 4.—Lity. [I beg (*tanomimasu*)] friendlily (*kokoro-yasú*) to you (*o*). To august your-son (*shisoku*) [I] only perform rudeness. Well have-[you]-come. Well [please talk (*o hanashi nasai*)] august leisurely (*go yururito*).
- 5.—After *kokosoyasú* understand *negaimasu*.
- 6.—After *nanibun* understand *o kokoro-yasú negaimasu*.
- 7.—**Haigan** (c)=Jap. *kambasé wo ogamu*, to adore the countenance ; understand *émasu*.
- 8.—**Sonrai** (c), lity. honoured coming, polite syn. of *o idé*. After *nanibun* understand *negaimasu*.
- 9.—After *gi wo* understand *iroiro negaimashité*, variously praying for. Lity. [It] is [a] piece of good fortune (*shiawasé*) which demands gratitude (*arigatai*).
- 10.—After *makoto ni* understand *sayô ni o rei dé wa kaëtté itami-irimasu*, really with thanks from you in that fashion, I am on the contrary deeply pained. **Kio-etsu** (c)=Jap. *osoré-yorokobu*, rejoice with fear, expression used only in congratulating another.
- 12.—After *fushigi na* understand *koto des'*. Lity. I have

met you in a good place. After *hisashiburi dé* understand *gozaimasu*. After *anata wa* understand *itsumo o sukoyaka dé kono hen ni o idé nasaimasu*, are in this region in your usual good health.

- 13.—Lity. Thinking 'it is a gentleman who looks like.....', therefore (*soré yuyé*) [I addressed you (*kotoba wo kaké-mashita*)]. After *tokoro dé*, understand *méguri-aimashita*, [we] have fallen in with [each other]. **Uchi-taemashite**, an intensive form of *taëté*, ceasing, i.e. ceasing intercourse. After *sakan dé*, flourishingly, understand *irasshaimasu*. After *adzukarimashité* understand *arigatô gozaimasu*.
- 14.—After *koso* understand *go kôsei ni adzukurimashita*. Lity. Since that (*sono go*) though [I] should have done communication [with you] (*tayori mo môsubeki no tokoro*) completely (*sara ni*) being negligent (*okotari*) not communicating by letter (*buntsû itashimasen' dé*) extremely there-is-not explanation either. After *dochira ni* understand *go jiukio dé gozaimasu*, do you live.
- 15.—After *omottara* understand *anata dé gozaimashita*, it turned out to be you. After *mâ* understand *o sukoyaka dé irasshaimasu*. **Omedzurashii**, august rare; you are rare, used to a person who has not called for some time.
- 16.—This is a polite phrase intended to diminish the obligation which might be supposed to be laid on the person visited, if the caller had purposely come from a distance.
- 17.—**Nanda**, what is it? used in a tone of reproof. **Katak-kurushii** for *katakurushii*, needlessly ceremonious.

**Aratamatte**, being formal, lity. being correct. **Tanin-gamashii**, fr. *tanin* (c), another person, a stranger, and *-gamashii*, a compound termination meaning 'having the air of.' It is perhaps derived fr. *kamaëru*, to assume an air of and the termn. *shii*, like, seen in *sôzôshii*, noisy; like assuming the air of [treating me as] a stranger.

- 18.—**Chikashii**, intimate. **Naka**, the terms on which people are, the relations between them. Lity. even in intimate relations there-is [a] courtesy, etc. [The] august door-sill, seeming (*yô dé*) high, i. e. too high to cross over.
- 19.—After *koso* understand *o idé kudasaimeshita*. After *ko-chira é* understand *o tôri nasaimashi*. After *dômo* understand *shitsurei de gozaimasu*.
- 20.—After *kômurimashité* understand *tôrimasu*, I pass in.
- 21.—Lity. Well, this is too rude [an] article, but since [it] has arrived from [my] home, [I offer it to you (*sashi-agemasu*)]. *Tôrai* implies that the article has been sent as a present to the giver, who thus endeavours to convey the idea that he has incurred no expense.
- 22.—**Nani yori na** for *nani yori kekkô na*, more magnificent than anything. After *mono wo* understand *itadaki-mashité*.
- 23.—After *ga* understand *sashi-agemasu*.
- 24.—After *mono wo* understand *chôdai itashité arigatô gozaimasu*. After *sama na* understand *koto des'*.
- 25.—*Gomen nasai* is said at the door.
- 26.—Lity. Well indeed [come] after so long an interval (*hi-sashi-buri dé*). There, there [pass in] here (*koré é*).

As-to me [I] was feeling anxious [thinking] 'how has [he] done,' (i. e. 'what has become of him.') Since like (*yô ni*) [a] weasel's having-cut across (*kitta*) one's path (*michi wo*) [you] do not come even a-little. The Japanese believe that if a weasel crosses the path ill-luck will ensue.

- 27.—**Tsukimashite wa**, polite for *tsuité wa*, and ; after *dôka* understand *yoroshii o tanomi môshimasu*.
- 28.—**Sore wa** repeated, is for *soré wa go kurô sama dé gozaimasu*. *Kona tabi wa* and *nani go yô* are transposed. After *go yô dé* understand *o idé dé gozaimasu*. **Shite** for *sô shité*, and ; after *goro ni* understand *narimasu*.
- 31.—**Benji** (c), transacting, root of *benjiru*. **Tachi-kaeru**, to start in order to return. **Sono** for *yô no*, business'. Lity. But (it) cannot be known whether (*ka*) according to its (*sono*) condition (*moyô*) also (*mo*) [it, i. e. my returning] become next-spring.
- 32.—After *daiji ni* understand *nasaimashi*. After *sekkaku* understand *jikô*, the changes of temperature, etc.
- 34.—The character used here for *migiri* is not the right one (vide Hepburn), though its employment in this sense is sanctioned by usage. **Nani-kado** ; lity. such-and-such-a-matter. After *iroiro* understand *séwa sama ni narimashita*, I have profited by your help.
- 36.—After *sono uchi ni* understand *o ukagai môshimasu*.
- 37.—**Aiso** (c), civil treatment. After *dômo* understand *osoré-irimashita*, I apologize.
- 38.—After *asobi ni*, lity. in order to amuse [yourself], understand *môshimashita*, have done,

- 40.—After *go chisô wo* understand *itadakimashita*. After *tabi ni* understand *go teinei ni o kamai kudasaimasu*, you treat me hospitably. **Choza** (c), long sitting. *O jama itashimashita*, I have been in your way, and *o yakamashiu gozaimashita*, I have been wearisome to you, are phrases used in the same way *chôza*, on taking leave. **Mo** for *mô*, yet, still. **Sotto** for *chitto*, a little. After *dôka* understand *go yururito o hanashi kudasaimashi*. Lity. Why (*mô*) is [it] not well? Pray (*dôka*) [remain talking] yet a-little. Ah (*iya*) is [it] so? *Hana-hada* and *konnichi wa* are transposed. Lity. not being warned (*o kori nasarazu ni*) by this again pray [come, (*irasshai*)] shortly (*o chikai uchi ni*).
- 42.—After *daré da* understand *inai ka*, is there not? After *hakimono wo* understand *soroero*, range in order!
- 43.—Lity. Seeing that (*no ni*) [I] call (*démasu*) frequently [if you do that (*soré ja*) it is (*dé gozaimasu*) uneasiness (*ki-dzukai*) on the contrary (*kaëtte*)].
- 44.—After *sono uchi ni* understand *o ukagai môshimashô*.
- 45.—Lity. To-day [I] have-not-taken trouble [for you]. Ah, unluckily [the] falling has become (*natté kima-shiia*) strong again. [Make (*nasai*)] your (*go*) preparations well... with (*ja*) this (*koré*) with (*dé*) what (*donna*) falling (*furi*) soever (*mo*) as-to [the] rain [it] probably-will-not-pass through.
- 46.—After *dôka* understand *o tori kudasai*.
- 48.—Lity. The other day (*itsu-zo-ya*) when (*setsu wa*) [you] condescended to come, being (*dé*) extremely rude (*sôsô*) to you (*o*) extenuation even there-is-not.

49.—After *iroiro* understand *go chisô ni narimashites'*.

50.—Lity. The other day (*kono aida wa*) [it was] very rudeness on the way. This phrase is commonly used on meeting a person in a house whom one has lately seen in the street.

51.—Lity. But from that where did [you] go?

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## PARADIGMS.

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THE following paradigms are those of the polite termination *-masu*, of the irregular verbs *kuru* and *suru*, and of the first ten verbs of the two regular conjugations which appear in the Exercises, in the order of their appearing, framed in the main according to the principles adopted in Mr. Aston's "Grammar of the Spoken Language." I had determined to name the form compounded of the root and *té*, which most writers have styled the gerundive, an adverbial form, in order not to lose sight of the fact that it possesses in the colloquial language two of the most important functions of what Mr. Aston, in this Grammar of the Written Language (p. 31) calls the Root or Adverb. As an illustration it is only necessary to translate two of the examples there given from the written into the spoken language. Thus *chikaku hashiri kitari* becomes *chikaku hashitté kita*, while the same process performed on the phrase *chi saké, yama ochiiri, kawa sakashima ni nagaru* would give *chi wa saketé, yama wa ochité* (rather than *ochi-itté*), *kawa wa sakasama* (colloquial for *sakashima*) *ni nagareru*. At the same time the reason given by Mr. Aston (*ibid.* p. 64) for calling it a participle has such weight that it now seems to me preferable

to retain that term, especially as the form is most conveniently translated into English by a participle, either past or present.

Of the forms bracketted together in pairs the second is that used by the common people in Yedo, the first that employed by persons of rank who affect to imitate the dialect of Kiôto. Exceptions to this observation are the Conditional Past and Concessive Present, both forms of which are generally used. Of the five negative participles bracketted together in each paradigm, except in that of *-masu*, the first is an abbreviation of the second and only occurs at the end of a clause.

The combination consisting of the participle followed by *mo*, 'even,' 'though,' must be distinguished from the concessive present, just as in English 'though there be' differs from 'though there is' (*atté mo* and *aredo*). In like manner *atta to itté mo*, though there may (or might) have been, differs from *attaredo* or *atta keredo*, though there was. Either of the four last negative participles followed by *mo* is admissible, but in the first of these four *ni* is usually replaced by *to*, as *-masezu to mo* instead of *-masezu ni mo*.

The inflected form of the Concessive Past is less used than the Indicative Past followed by *keredo*.

In the Yedo dialect, and perhaps universally, the Conditional Present in *eba* performs also the functions of the Hypothetical conditional Present in *aba*, which I have not inserted in the paradigms because it has fallen into disuse. It is only preserved in *iwaba* 'that is to say' (from *iu*) and in *naraba* or *nara* (from *naru* to be), which forms with the Indicative Past a combination used alternatively with the Conditional Past. On the other hand the Hypothetical Conditional Past may be



said to have generally supplanted the simple Conditional Past, and *-mashitaraba*, or commonly *-mashitara* (*ba* being nearly always elided), does duty for *mashitareba* as well. Further, *nara* added to the Indicative Present of both affirmative and negative and *kereba* added to the Negative Indicative Present are used as substitutes for the Conditional Present in *eba*, as *kuru nara* for *kureba* and *konai nara*, *konai kereba* and *kon' kereba* (or *kon' keria*) for *koneba*. In general the *u* is dropped in the Negative Indicative Present.

In Exercise II. No. 42, occurs the form *itcha* contracted from *itté wa*. For the negative of *itté wa*, either negative participle followed by *wa* may be used ; *iwazu wa*, *iwazu ni wa*, *iwazu shité wa*, *iwanakuté wa* and *iwanai dé wa* are all admissible.

For the Negative Concessive Present the Negative Indicative Present followed by *keredo* may be substituted, as *kon' keredo* for *konedo*. The lower classes always say *konai keredo*.

The Frequentative is usually followed by the verb *suru*, to do ; if several frequentatives are coördinated in one sentence it only follows the last.

The Negative of the Frequentative form, which is wanting in the case of *-masu*, exists in all other verbs. It is formed by adding *ri* to either form of the Negative Indicative Past ; e. g. from *kuru* we have *konandari* and *konakattari*.

Either form of the Negative Indicative Present may be used as an Adjective.

The Desiderative Adjective is wanting in *-masu*. Its place is taken by the combination *-tô gozaimasu* attached to the root, as *ikîtô gozaimasu*, not *iki-mashitai*, I wish to go.

PARADIGM OF THE POLITE TERMINATION *-masu*.

Root.	- <i>mashi</i> -
Participle .....	- <i>mashi-té</i>
Indicative Past .....	- <i>mashi-ta</i>
Conditional Past.....	{ - <i>mashi-tara</i> - <i>mashi-ta nara</i>
Probable Past .....	- <i>mashi-tarô</i>
Concessive Past .....	{ - <i>mashi-taredo</i> - <i>mashi-ta keredo</i>
Frequentative .....	- <i>mashi-tari</i>
Desiderative Adjective.....	Wanting
Imperative .....	- <i>mashi</i> .
Negative Base.	- <i>mase</i> -
Neg. Indic. Pres .....	- <i>mase-n'</i>
„ Indic. Past .....	- <i>mase-nanda</i>
„ Prob. Past .....	- <i>mase-nandarô</i>
„ Cond. Pres.....	{ - <i>mase-neba</i> - <i>mase-n' kereba</i>
„ Cond. Past .....	- <i>mase-nandara</i>
„ Conc. Pres.....	{ - <i>mase-nedo</i> - <i>mase-n' keredo</i>
„ Participle. ....	{ - <i>mase-zu</i> - <i>mase-zu ni</i> - <i>mase-zu shité</i> - <i>mase-n' dé</i>
Future .....	- <i>mashô</i> ( <i>mase-u</i> )
Imperative .....	- <i>masé</i> (less used than <i>mashi</i> )
Indicative Present.....	<i>masu</i> .

Negative Future.....	-masu-mai
„ Imperative .....	-masu-na

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Conditional Base.....	-masure-
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Conditional Present.....	masure-ba
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Concessive Present.....	{ -masure-do -masu keredo.
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PARADIGM OF THE IRREGULAR VERB *Kuru*, TO COME.

Root.	<i>ki-</i>	
Participle.....	<i>ki-té</i> .....	coming.
Indicative Past.....	<i>ki-ta</i> .....	came, has come, did come.
Conditional Past.....	{ <i>ki-tara</i> ..... <i>ki-ta nara</i> .....	{ if, or when (he) came, or has come.
Probable Past.....	<i>ki-tarô</i> .....	(he) probably has come, etc.
Concessive Past.....	{ <i>ki-taredo</i> ..... <i>ki-ta keredo</i> .....	{ though (he) came, has come, did come.
Frequentative .....	<i>ki-tari</i> .....	coming.
Desiderative Adj.....	<i>ki-tai</i> .....	wishes to come.
Negative Future.....	<i>ki-mai</i> .....	will not come.
Future.....	<i>ki-yô</i> .....	will come.

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Negative Base.	<i>ko-</i>	
Neg. Indic. Pres. ....	{ <i>ko-nu</i> ..... <i>ko-nai</i> .....	{ comes not, has not come, will not come.
„ Indic. Past .....	{ <i>ko-nanda</i> ..... <i>ko-nakatta</i> .....	{ came not.
„ Prob. Past.....	{ <i>ko-nandarô</i> ..... <i>ko-nakattarô</i> .....	{ probably did not come.

„ Cond. Pres.....	{ <i>ko-neba</i> ..... if (he) does not come. <i>ko-nakereba</i> .....
„ Cond. Past. ....	{ <i>ko-nandara</i> ..... if (he) did or, should <i>ko-nakattara</i> .... not come.
„ Conc. Pres.....	{ <i>ko-nedo</i> ..... though (he) comes <i>ko-nai keredo</i> ... not.
„ Participle.....	{ <i>ko-zu</i> ..... not coming. <i>ko-zu ni</i> ..... <i>ko-zu shité</i> ..... <i>ko-nakuté</i> ..... <i>ko-nai dé</i> .....
„ Future.....	<i>ko-mai</i> ..... will not come.
Future.....	<i>ko-yô</i> ..... will come.
Imperative.....	<i>ko-i</i> ..... come !
<hr/>	
Indicative Present....	<i>kuru</i> ..... comes.
<hr/>	
Neg. Imperative .....	<i>kuru-na</i> ..... do not come !
<hr/>	
Conditional Base.	<i>kure-</i>
<hr/>	
Conditional Present...	<i>kure-ba</i> ..... if (he) comes.
Concessive Present...	{ <i>kure-do</i> ..... though (he) comes. <i>kure keredo</i> .....

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PARADIGM OF THE VERB *iku*, TO GO. I. CONJ.

Root.	<i>iki-</i>
<hr/>	
Participle .....	<i>itté</i> (for <i>iki té</i> )* going
Indicative Past .....	<i>itta</i> (for <i>iki ta</i> )* went, has gone, did go.
Conditional Past.....	{ <i>ittara</i> * ..... if, or when (he went,) <i>itta nara</i> *..... or has gone.

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\* These forms are irregular. In all other verbs of the first conjugation ending in *ki* the *k* is simply dropped, as *kakite* for *kakite*, from *kaku*, write.

Probable Past.....	<i>ittarô*</i> .....	(he) probably has gone, etc.
Concessive Past .....	{ <i>ittaredo*</i> .....	though (he) went,
	{ <i>itta keredo*</i> .....	has gone, did go.
Frequentative .....	<i>ittari*</i> .....	going.
Desiderative Adj. ...	<i>iki-tai</i> .....	wishes to go.

Negative Base.		<i>ika-</i>
Neg. Indic. pres .....	{ <i>ika-nu</i> .....	goes not, has not gone,
	{ <i>ika-nai</i> .....	will not go.
„ Indic. Past.....	{ <i>ika-nanda</i> .....	went not.
	{ <i>ika-nakatta</i> .....	
„ Prob. Past.....	{ <i>ika-nandarô</i> .....	probably did not go.
	{ <i>ika-nakattarô</i> .....	
„ Cond. Pres.....	{ <i>ika-neba</i> .....	if (he) does not go.
	{ <i>ika-nakereba</i> .....	
„ Cond. Past.....	{ <i>ika-nandara</i> .....	if (he) did or, should
	{ <i>ika-nakattara</i> ...	not go.
„ Conc. Pres.....	{ <i>ika-nedo</i> .....	though (he) goes not.
	{ <i>ika-nai keredo</i> ...	
	{ <i>ika-zu</i> .....	not going.
	{ <i>ika-zu ni</i> .....	
„ Participle.....	{ <i>ika-zu shité</i> .....	
	{ <i>ika-nakuté</i> .....	
	{ <i>ika-nai dé</i> .....	
Future .....	<i>ikô</i> (for <i>ika-u</i> )...	will go.
Indicative Present ...	<i>iku</i> .....	goes.
Negative Future... ..	<i>iku-mai</i> .....	will not go.
„ Imperative	<i>iku-na</i> .....	do not go !
Conditional Base.....	<i>ike-</i>	

Conditional Pres.....	<i>ike-ba</i> .....	if (he) goes.
Concessive Pres .....	<i>{ ike-do ..... iku keredo.....</i>	though (he) goes.
Imperative .....	<i>iké</i> .....	go !

PARADIGM OF THE VERB *Omô* (*o-mo-u*), TO THINK. I. CONJ.

	Root.	<i>omoi-</i>
Participle .....	<i>{ omotté (for omoi thinking. té)</i>	
Indicative Past .....	<i>{ omotta (for omoi thought, has thought, ta)</i>	etc.
Conditional Past .....	<i>{ omottara ..... omotta nara .....</i>	if or when (he) thought, or has thought.
Probable Past.....	<i>omottarô</i> .....	(he) probably has thought, etc.
Concessive past.....	<i>{ omottaredo ..... omotta keredo ....</i>	though (he) thought, has thought, did think.
Frequentative .....	<i>omottari</i> .....	thinking.
Desiderative Adj.....	<i>omoi-tai</i> .....	wishes to think.

	Negative Base.	<i>omowa-</i>
Neg. Indic. Pres.....	<i>{ omowa-nu ..... omowa-nai .....</i>	thinks not, has not thought, will not think.
„ Indic. Past.....	<i>{ omowa-nanda .... omowa-nakatta ..</i>	thought not.
„ Prob. Past.....	<i>{ omowa-nandarô... omowa-nakattarô</i>	probably did not think.
„ Cond. Pres.....	<i>{ omowa-neba ..... omowa-nakereba</i>	if (he) does not think.

„ Cond. Past.....	{ <i>omowa-nandara</i> if (he) did, or should <i>omowa-nakatta-</i> not think. <i>ra</i> .....
„ Conc. Pres.....	{ <i>omowa-nedo</i> ..... though (he) thinks <i>omowa-nai kere-</i> <i>do</i> .....
„ Participle.....	{ <i>omowa-zu</i> ..... not thinking <i>omowa-zu ni</i> ... <i>omowa-zu shité</i> <i>omowa-nakuté</i> ... <i>omowa-nai dé</i> ...
Future .....	<i>omawô</i> (for <i>omowa-u</i> ) .....
<hr/>	
Indicative Present ...	<i>omô</i> ..... thinks.
<hr/>	
Negative Future.....	<i>omô-mai</i> ..... will not think.
„ Imperative.	<i>omô-na</i> ..... do not think !
<hr/>	
Conditional Base	<i>omoë-</i>
<hr/>	
Conditional Pres.....	<i>omoë-ba</i> ..... if (he) thinks.
Concessive Pres.....	{ <i>omoë-do</i> ..... though (he) thinks. <i>omô keredo</i> .....
Imperative.....	<i>omoë</i> ..... think !

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PARADIGM OF THE VERB *Nasaru*. TO DO. I. CONJ.

Root.	<i>nasari-</i>
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Participle .....	{ <i>nasatté</i> (for <i>na-</i> doing. <i>sari-té</i> ) .....
Indicative Past .....	{ <i>nasatta</i> (for <i>na-</i> did, has done, did do. <i>sari-ta</i> ) .....
Conditional Past.....	{ <i>nasattara</i> ..... if, or when (he) did, <i>nasatta nara</i> ... or has done.

Probable Past.....	<i>nasattarô</i> .....	(he) probably has done, etc.
Concessive Past .....	{ <i>nasattaredo</i> .....	though (he) did, has
	{ <i>nasatta keredo</i> ...	done, did do.
Frequentative .....	<i>nasattari</i> .....	doing.
Desiderative Adj.....	<i>nasari-tai</i> .....	wishes to do.

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Negative Base.	<i>nasara-</i>
Neg. Indic. Pres.....	{ <i>nasara-nu</i> ..... does, not, has not done, <i>nasara-nai</i> ..... will not do.
„ Indic. Past.....	{ <i>nasara-nanda</i> ... did not do. <i>nasara-nakatta</i>
„ Prob. Past.....	{ <i>nasara-nandarô</i> . probably did not do. <i>nasara-nakatta-</i> <i>rô</i> .....
„ Cond. Pres.....	{ <i>nasara-neba</i> ..... if (he) does not do. <i>nasara-nakereba</i>
„ Cond. Past.....	{ <i>nasara-nandara</i> if (he) did, or should <i>nasara-nakatta-</i> not do. <i>ra</i> .....
„ Conc. Pres.....	{ <i>nasara-nedo</i> .... though (he) does not. <i>nasara-nai kere-</i> <i>do</i> .....
„ Participle .....	{ <i>nasara-zu</i> ..... not doing. <i>nasara-zu ni</i> .... <i>nasara-zu shité</i> <i>nasara-nakuté</i> .. <i>nasara-nai dé</i> ...
Future .....	{ <i>nasarô</i> (for <i>na-</i> will do. <i>sara-u</i> .....

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Indicative Pres.....	<i>nasaru</i> .....	does.
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**Negative Future.....** *nasaru-mai*..... will not do.

„ **Imperative** *nasaru-na*..... do not do!

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**Conditional Base.** *nasare-*

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**Conditional Pres.....** *nasare-ba*..... if (he) does.

**Concessive Pres.....** { *nasare-do*..... though (he) does.  
*nasaru keredo*...

**Imperative .....** { *nasaré* usually  
 contracted into  
*nasai*..... do!

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**PARADIGM OF THE VERB *Motsu*, TO HOLD, I. CONJ.**

**Root.** *mochi-*

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**Participle.....** { *motté* (for *mochi* holding.  
*té* ) .....

**Indicative Past.....** { *motta* (for *mochi* held, has held, did  
*ta* ) ..... hold.

**Conditional Past.....** { *mottara*..... if, or when (he) held,  
*motta nara*..... or has held.

**Probable Past.....** *mottarô* ..... (he) probably has held,  
 etc.

**Concessive Past.....** { *mottaredo* ..... though (he) held, has  
*motta keredo*.... held, did hold.

**Frequentative .....** *mottari*..... holding.

**Desiderative Adj.....** *mochi-tai*..... wishes to hold.

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**Negative Base** *mota-*

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**Neg. Indic. Pres.....** { *mota-nu* ..... holds not, has not held,  
*mota-nai*..... will not hold.

„ **Indic. Past.....** { *mota-nanda* .... held not.  
*mota-nakatta* ...

Neg. Prob. Past .....	{ <i>mota-nandarô</i> ... probably did not hold. <i>mota-nakattarô</i> .
„ Cond. Près.....	{ <i>mota-neba</i> ..... (if he) does not hold. <i>mota-nakereba</i> ..
„ Cond. Past.....	{ <i>mota-nandara</i> .. (if he) did, or should <i>mota-nakattara</i> not hold.
„ Conc. Pres.....	{ <i>mota-nedo</i> ..... though he holds not. <i>mota-nai keredo</i>
„ Participle.....	{ <i>mota-zu</i> ..... not holding. <i>mota-zu ni</i> ..... <i>mota-zu shité</i> .... <i>mota-nakuté</i> ..... <i>mota-nai dé</i> .....
Furure.....	<i>motô</i> (for <i>mota-u</i> ) will hold.
Indicative Present....	<i>motsu</i> ..... holds.
Negative Future.....	<i>motsu-mai</i> ..... will not hold.
„ Imperative.	<i>motsu-na</i> ..... do not hold !
Conditional Base	<i>mote-</i>
Conditional Pres.....	<i>moteba</i> ..... if (he) holds.
Concessive Pres.....	{ <i>mote-do</i> ..... though he holds. <i>motsukeredo</i> .....
Imperative.....	<i>moté</i> ..... hold !

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PARADIGM OF THE VERB *Dasu*, TO SET FORTH (T.V.) I. CONJ.

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Root	<i>dashi-</i>
Participle.....	<i>dashi-té</i> ..... setting forth.
Indicative Past.....	<i>dashi-ta</i> ..... set forth, has set forth did set forth.
Conditional Past.....	{ <i>dashi-tara</i> ..... if, or when (he) set <i>dashi-ta nara</i> ... forth, or has set forth.

Probable Past.....	<i>dashi-tarô</i> .....	(he) probably has set forth, etc.
Concessive Past.....	{ <i>dashi-taredo</i> ..... <i>dashi-ta keredo</i> ..	though (he) set forth, has set forth, did set forth.
Frequentative .....	<i>dashi-tari</i> .....	setting forth.
Desiderative Adj.....	<i>dashi-tai</i> .....	wishes to set forth.

---

Negative Base	<i>dasa-</i>
Neg. Indic. Pres.....	{ <i>dasa-nu</i> ..... sets not forth, has not <i>dasa-nai</i> ..... set forth, will not set forth.
„ Indic. Past.....	{ <i>dasa-nanda</i> ..... set not forth. <i>dasa-nakatta</i> ...
„ Prob. Past .....	{ <i>dasa-nandarô</i> .... probably did not set <i>dasa-nakattarô</i> .. forth.
„ Cond. Pres .....	{ <i>dasa-neba</i> ..... if (he) does not set <i>dasa-nakereba</i> ... forth.
„ Cond. Past .....	{ <i>dasa-nandara</i> ... if (he) did or should <i>dasa-nakattara</i> .. not set forth.
„ Conc. Pres.....	{ <i>dasa-nedo</i> ..... though (he) sets not <i>dasa-nai keredo</i> .. forth.
„ Participle.....	{ <i>dasa-zu</i> . .... not setting forth. <i>dasa-zu ni</i> ..... <i>dasa-zu shité</i> .... <i>dasa-nakuté</i> ..... <i>dasa-nai dé</i> .....
Future.....	<i>dasô</i> (for <i>dasa-u</i> ). will set forth.
Indicative Present....	<i>dasu</i> ..... sets forth.
Negative Future.....	<i>dasu-mai</i> ..... will not set forth.
„ Imperative.	<i>dasu-na</i> ..... do not set forth !
Conditional Base.....	<i>dase-</i>

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Conditional Present..	<i>dase-ba</i> .....	if (he) sets forth.
Concessive Present...	<i>dase-do</i> .....	though (he) sets
	<i>dasu keredo</i> .....	forth.
Imperative.....	<i>dasé</i> .....	set forth !

PARADIGM OF THE VERB *Iru*, TO BE, II. CONJ.

Root.	<i>i-</i>
Participle.....	<i>i-té</i> ..... being.
Indicative Past .....	<i>i-ta</i> ..... was, has been.
Conditional Past.....	<i>i-tara</i> ..... if, or when (he) was
	<i>i-ta nara</i> ..... or has been.
Probable Past .....	<i>i-tarô</i> ..... (he) probably has
	been.
Concessive Past.....	<i>i-taredo</i> ..... though (he) was, or
	<i>i-ta keredo</i> ..... has been.
Frequentative .....	<i>i-tari</i> ..... being.
Desiderative Adj.....	<i>i-tai</i> ..... wishes to be.
Imperative .....	<i>i-ro</i> or <i>yo</i> ..... be !

Negative Base.	<i>i-</i>
Neg. Indic. Pres.....	<i>i-nu</i> ..... is not, was not, will
	<i>i-nai</i> ..... not be.
„ Indic. Past .....	<i>i-nanda</i> ..... was not.
	<i>i-nakatta</i> .....
„ Prob. Past .....	<i>i-nandarô</i> ..... probably was not.
	<i>i-nakattarô</i> .....
„ Cond. Pres.....	<i>i-neba</i> ..... if (he) is not.
	<i>i-nakereba</i> .....
„ Cond. Past.....	<i>i-nandara</i> ..... if (he) were not, or
	<i>i-nakattara</i> ..... should not be.
„ Conc. Pres .....	<i>i-nedo</i> ..... though (he) is not.
	<i>i-nai keredo</i> .....

	{	<i>i-zu</i> .....	not being.
		<i>i-zu ni</i> .....	
„ Participle .....		<i>i-zu shité</i> .....	
		<i>i-nakuté</i> .....	
		<i>i-nai dé</i> .....	
„ Future .....		<i>i-mai</i> .....	will not be.
Future .....		<i>i-yô</i> .....	will be.
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Indicative Present ...		<i>iru</i> .....	is.
<hr/>			
Negative Imperative.		<i>iru-na</i> .....	be not !
<hr/>			
Concessive Base.		<i>ire-</i>	
<hr/>			
Conditional Pres.....		<i>ire-ba</i> .....	if (he) is.
Concessive Pres.....	{	<i>ire-do</i> .....	though (he) is.
		<i>i-ru keredo</i> .....	
<hr/>			
PARADIGM OF THE VERB <i>Kureru</i> , TO GIVE. II. CONJ.			
Root		<i>kure-</i>	
<hr/>			
Participle .....		<i>kure-té</i> .....	giving.
Indicative Past.....		<i>kure-ta</i> .....	gave, has given, did give.
Conditional Past.....	{	<i>kure-tara</i> .....	if, or when (he) gave
		<i>kure-ta nara</i> ....	or has given.
Probable Past.....		<i>kure-tarô</i> .....	(he) probably has given, etc.
Concessive Past.....	{	<i>kure-taredo</i> .....	though he gave, has
		<i>kure-ta keredo</i> ...	given, did give.
Frequentative .....		<i>kure-tari</i> .....	giving.
Desiderative Adj. ....		<i>kure-tai</i> .....	wishes to give.
Imperative .....		<i>kure-ro</i> or <i>yo</i> ....	give !
<hr/>			
Negative Base.		<i>kure-</i>	

Neg. Indic. Pres.....	{ <i>kure-nu</i> ..... gives not, has not <i>kure-nai</i> ..... given, will not give.
„ Indic. Past.....	{ <i>kure-nanda</i> ..... gave not. <i>kure-nakatta</i> .....
„ Prob. Past.....	{ <i>kure-nandarô</i> ..... probably did not give. <i>kure-nakattarô</i> ..
„ Cond. Pres.....	{ <i>kure-neba</i> ..... if (he) does not give. <i>kure-nakereba</i> ....
„ Cond. Past.....	{ <i>kure-nandara</i> .... if (he) did not, or <i>kure-nakattara</i> .. should not give.
„ Conc. Pres .....	{ <i>kure-nedo</i> ..... though he gives not. <i>kure-nai keredo</i> ..
„ Participle.....	{ <i>kure-zu</i> ..... not giving. <i>kure-zu ni</i> ..... <i>kure-zu shité</i> .... <i>kure-nakuté</i> ..... <i>kure-nai dé</i> .....
„ Future .....	<i>kure-mai</i> ..... will not give.
Future .....	<i>kure-yô</i> ..... will give.
Indicative Present....	<i>kureru</i> ..... gives.
Negative Imperative.	<i>kureru-na</i> ..... do not give.
Concessive Base	<i>kurere-</i>
Conditional Pres.....	<i>kurere-ba</i> ..... if (he) gives.
Concessive Pres.....	{ <i>kurere-do</i> ..... though (he) gives. <i>kureru keredo</i> ....

PARADIGM OF THE IRREGULAR VERB *suru*, TO DO.

Root.	<i>Shi-</i>
Participle .....	<i>shi-té</i> ..... doing.
Indicative Past.....	<i>shi-ta</i> ..... did, has done, did do.

Conditional Past.....	{ <i>shi-tara</i> ..... if or when (he) did, <i>shi-ta nara</i> ..... or has done.
Probable Past.....	<i>shi-tarô</i> ..... (he) probably has done, etc.
Concessive Past.....	{ <i>shita-redo</i> ..... though (he) did, has <i>shi-ta keredo</i> ..... done, did do.
Frequentative.....	<i>shi-tari</i> ..... doing.
Desiderative Adj.....	<i>shi-tai</i> ..... wishes to do.
Imperative.....	<i>shi-ro</i> or <i>yo</i> ..... do !

Negative Base.	<i>se-</i> or <i>shi-</i>
Neg. Indic. Pres.....	{ <i>se-nu</i> .....does not, has not done, <i>shi-nai</i> ..... will not do.
„ Indic. Past.....	{ <i>se-nanda</i> ..... did not. <i>shi-nakatta</i> .....
„ Prob. Past.....	{ <i>se-nandarô</i> ..... probably did not do. <i>shi-nakattarô</i> .....
„ Cond. Pres.....	{ <i>se-neba</i> , or <i>sen'</i> though (he) does nat. <i>kereba</i> ..... <i>shi-nakereba</i> .....
„ Cond. Past.....	{ <i>se-nandara</i> ..... if (he) did, or should. <i>shi-nakattara</i> ..... not do.
„ Conc. Pres.....	{ <i>se-nedo</i> or <i>sen'</i> though (he) does not. <i>keredo</i> ..... <i>shi-nai keredo</i> .....
„ Participle.....	{ <i>se-zu</i> or <i>shi-zu</i> .. not doing. <i>se-zu ni</i> or <i>shi-</i> <i>zu ni</i> ..... <i>se-zu shité</i> ..... <i>shi-nakute</i> ..... <i>shinai dé</i> .....
„ Future.....	<i>shi-mai</i> ..... will not do.

Future .....	{ <i>shiyô</i> or <i>shô</i> ..... will do. (for <i>se-u.</i> ) ...
Indicative Present...	<i>suru</i> ..... does.
Neg. Imperative.....	<i>suru-na</i> ..... do not do !
Conditional Base	<i>sure-</i>
Conditional Present...	<i>sure-ba</i> ..... if (he) does.
Concessive Present...	{ <i>sure-do</i> ..... though (he) does. <i>suru keredo</i> .....
PARADIGM OF THE VERB <i>tanomu</i> , TO ASK, I. CONJ.	
Root.	<i>tanomi-</i>
Participle.....	{ <i>tanondé</i> (for <i>ta-</i> asking. <i>nomi-té.</i> )
Indicative Past.....	{ <i>tanonda</i> (for <i>ta-</i> asked has asked did <i>nomita</i> )..... ask.
Conditional Past.....	{ <i>tanondara</i> ..... if, or when (he) ask- <i>tanonda nara</i> .... ed, or did ask, if (he) has asked.
Probable Past.....	<i>tanondarô</i> ..... (he) probably has asked, etc.
Concessive Past .....	{ <i>tanondaredo</i> ..... though (he) asked, <i>tanonda keredo</i> ... has asked, did ask.
Frequentative .....	<i>tanondari</i> ..... asking.
Desiderative Adj.....	<i>tanomitai</i> ..... wishes to ask.

---

Negative Base	<i>tanoma-</i>
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Neg. Indic. Pres.....	{ <i>tanoma-nu</i> ..... calls not, has not call- <i>tanoma-nai</i> ..... ed, will not call.
„ Indic. Past.....	{ <i>tanoma-nanda</i> .... asked not. <i>tanoma-nakatta</i> ...



„ Prob. Past.....	{ <i>tanoma - nandarô</i> probably did not ask. <i>tanoma-nakatta-rô</i> .....
„ Cond. Pres.....	{ <i>tanoma-neba</i> ..... if (he) does not ask. <i>tanoma-nakereba</i>
„ Cond. Past.....	{ <i>tanoma-nandara</i> if (he) did or, should <i>tanoma-nakutta-ra</i> ..... not ask.
„ Conc. Present..	{ <i>tanoma-nedo</i> ..... though he does not <i>tanoma-nai keredo</i> ..... ask.
„ Imperative.....	{ <i>tanomazu</i> ..... not asking. <i>tanoma-zu ni</i> ..... <i>tanoma-zu shité</i> <i>tanoma-nakuté</i> ... <i>tanomu-nai dé</i> ...
Future .....	{ <i>tanomô</i> (for <i>ta-</i> will ask. <i>noma-u.</i> ).....

---

Indicative Present ... *tanomu* ..... asks.

---

Negative Future..... *tanomu-mai* ..... will not ask.

„ Imperative. *tanomu-na* ..... do not ask !

---

Conditional Base. *tanome-*

---

Conditional Pres..... *tanome-ba* ..... if (he) asks.

Concessive Pres ..... { *tanome-do*..... though (he) asks.  
*tanomu keredo* ...

Imperative..... *tanome* ..... ask !

---

PARADIGM OF THE VERB *Yobu*, TO CALL, I. CONJ.

Root. *yobi-*

---

Participle ..... { *yondé* (for *yobi* calling.  
*té*).....

Indicative Past .....	{ <i>yonda</i> (for <i>yobi-</i> <i>ta</i> ).....	called, has called, did call.
Conditional Past.....	{ <i>yondara</i> ..... <i>yonda nara</i> .....	if, or when (he) called or has called.
Probable Past .....	<i>yondarô</i> .....	(he) probably has called, etc.
Concessive Past .....	{ <i>yondaredo</i> ..... <i>yonda keredo</i> .....	though (he) called, has called, did call.
Frequentative .....	<i>yondari</i> .....	calling.
Desiderative Adj.....	<i>yobi-tai</i> .....	wishes to call.

---

Negative Base.	<i>yoba-</i>	
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Neg. Indic. Pres.....	{ <i>yoba-nu</i> ..... <i>yoba-nai</i> .....	calls not, has not call- ed, will not call.
„ Indic. Past.....	{ <i>yoba-nanda</i> ..... <i>yoba-nakatta</i> .....	called not.
„ Prob. Past.....	{ <i>yoba-nandarô</i> ..... <i>yoba-nakattarô</i> ...	probably did not call.
„ Cond. Pres.....	{ <i>yoba-neba</i> ..... <i>yoba-nakereba</i> ...	if (he) does not call.
„ Cond. Past.....	{ <i>yoba-nandara</i> .... <i>yoba-nakattara</i> ..	if (he) did, or should call.
„ Conc. Pres.....	{ <i>yoba-nedo</i> ..... <i>yoba-nai keredo</i> ...	though he calls not.
„ Participle .....	{ <i>yoba-zu</i> ..... <i>yoba-zu ni</i> ..... <i>yoba-zu shitê</i> ..... <i>yoba-nakuté</i> ..... <i>yoba-nai dé</i> .....	not calling.
Future .....	<i>yobô</i> (for <i>yoba-u</i> ).	will call.

---

Indicative Present ...	<i>yobu</i> .....	calls.
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Negative Future..... *yobu-mai*..... will not call.  
 „ Imperative. *yobu-na*..... do not call !

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Conditional Base	<i>yobe-</i>
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Conditional Pres.....	<i>yobe-ba</i> .....	if (he calls.
Concessive Pres.....	<i>yobe-do</i> .....	though (he) calls.
	<i>yobu keredo</i> .....	
Imperative .....	<i>yobé</i> .....	calls !

---

PARADIGM OF THE VERB *Tsugu*, TO JOIN, (t. v.) I. CONJ.  
 Root. *tsugi*.

Participle .....	{ <i>tsuide</i> (for <i>tsugi</i> - joining. <i>tī</i> ) .....	
Indicative Past.....	{ <i>tsuida</i> (for <i>tsugi</i> - joined, did join, has <i>ta</i> ) .....	joined.
Conditional Past.....	{ <i>tsuidara</i> ..... if, or when (he) join- <i>tsuida nara</i> ..... ed or has joined.	
Probable Past.....	<i>tsuidarô</i> ..... (he) probably has joined, etc.	
Concessive Past.....	{ <i>tsuidaredo</i> ..... though (he) joined, <i>tsuida keredo</i> .... has joined, did join.	
Frequentative .....	<i>tsuidari</i> ..... joining.	
Desiderative Adj.....	<i>tsugi-tai</i> ..... wishes to join.	

Negative Base *tsuga-*

---

Neg. Indic. Pres.....	<i>tsuga-nu</i> .....	joins not, has not join-
	<i>tsuga-nai</i> .....	ed will join.
„ Indic. Past.....	<i>tsuga-nanda</i> .....	join not.
	<i>tsuga-nakatta</i> ....	
„ Prob. Past.....	<i>tsuga-nandarô</i> ...	probably did not join.
	<i>tsuga-nakattarô.</i>	

„ Cond. Pres.....	{ <i>tsuga-neba</i> ..... if (he) does not join. <i>tsuga-nakereba</i> ..
„ Cond. Past.....	{ <i>tsuga-nandara</i> .... if (he) did, or should <i>tsuga-nakattara</i> . not join.
„ Conc. Pres. ....	{ <i>tsuga-nedo</i> ..... though (he) joins <i>tsuga-nai keredo</i> . not.
„ Participle .....	{ <i>tsuga-zu</i> ..... not joining. <i>tsuga-zu ni</i> ..... <i>tsuga-zu shité</i> .. <i>tsuga-nakuté</i> ..... <i>tsuga-nai dé</i> .....
Future .....	{ <i>tsugô</i> (for <i>tsu-</i> will join. <i>ga-u</i> .....
Indicative Present....	<i>tsugu</i> ..... joins.
Negative Future.....	<i>tsugu-mai</i> ..... will not join.
„ Imperative.	<i>tsugu-na</i> ..... do not join !
Conditional Base	<i>tsuge-</i>
Conditional Pres....	<i>tsuge-ba</i> ..... if (he) joins.
Concessive Pres.....	{ <i>tsuge-do</i> ..... though (he) joins. <i>tsugu keredo</i> .....
Imperative.....	<i>tsugé</i> ..... join.

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